This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

A 783,619

PL
4001
.D2
H22
1900a

PROPERTY OF
The University of Michigan Libraries
1817
ARTES SCIENTIA VERITAS

AN

OUTLINE GRAMMAR

OF THE

DAFLA LANGUAGE

AS SPOKEN BY

THE TRIBES IMMEDIATELY SOUTH OF THE APA TANANG COUNTRY

BY

R. C. HAMILTON, Esq.

INDIAN CIVIL SERVICE.

Published by Authority.

SHILLONG:

PRINTED AT THE ASSAM SECRETARIAT PRINTING OFFICE.

1900.

D.I. Front

1

[*Price* 1*s.* 6*d.*] [*Price* 1 *Rupee.*]

PL
4001
.D2
H22
1900a

072886-140

PL4001
.I2 H3

Agents for the sale of Books published by the Assam Administration.

Agents in India.

(1) Messrs. Thacker, Spink & Co., Calcutta.
(2) Messrs. W. Newman & Co., Calcutta.

Agents in England.

(1) Mr. E. A. Arnold, 37, Bedford Street, Strand, W. C., London.
(2) Messrs. Constable & Co., 2, Whitehall Gardens, S. W., London.
(3) Messrs. Sampson Low, Marston & Co., St. Dunstan's House, Fetter Lane, E. C., London.
(4) Messrs. Luzac & Co., 46, Great Russel Street, W. C., London.
(5) Messrs. Kegan Paul, Trench, Trübner & Co., Charing Cross Road, W. C., London.
(6) Mr. B. Quaritch, 15, Piccadilly, W., London.
(7) Messrs. P. S. King & Son, 2, Bridge Street, Westminster, S. W., London.
(8) Messrs. Williams & Norgate, Oxford.
(9) Messrs. Deighton Bell & Co., Cambridge.

Agents on the Continent of Europe.

(1) MM. Friedländer & Sohn, 11, Carlstrasse, Berlin.
(2) M. Otto Harrassowitz, Leipzig.
(3) M. Karl Hiersemann, Leipzig.
(4) M. Ernest Leroux, 28, Rue Bonaparte, Paris.
(5) Martinus Nijhoff, The Hague.

0993357
Ap 3 43

SHILLONG:
PRINTED BY GOUTHOMAN PRADHAN, PRINT SUPERINTENDENT, ASSAM.

5.43

PREFACE.

IN the structure of this Grammar I have followed the usual system adopted in similar Grammars, and divided it into five parts, *viz.*, Orthography, Accidence, Syntax, Miscellaneous Phrases, and Short Stories and Vocabulary. I have also added a short note about the language of the Western Daflas.

I have endeavoured to be brief, and to show chiefly the points of difference between the language I am dealing with and the Sadiya Shaiyang Miri language.

R. C. HAMILTON.

April 1899.

CONTENTS.

AN OUTLINE GRAMMAR

OF THE

DAFLA LANGUAGE,

As spoken by the Tribes immediately South of the Apa Tanang Country.

PART I—ORTHOGRAPHY.

As far as possible I follow the system of Messrs. Needham and Endle in their Miri and Cachari Grammars.

I.—VOWELS.

(a) When not marked, always short, as in 'company.'

(â) Long, as in 'father.'

(ȧ) Like 'a' in *ball*.

(e) When not marked, always short, as in *then*.

(ê) Long, as in *they*.

(i) Unmarked, short, as in *pen*.

(î) Long, as in *machine*.

(o) Unmarked, like the 'o' in *not*.

(ô) Long, as in *bone*.

(u) Unmarked, like 'u' in *bull*.

(ŭ) Short, like 'u' in *much*.

(û) Long, like 'o' in *tomb*.

(ü) Like the French 'u' in *lune*.

(ui) A sound fluctuating between the French sound 'eu' (meaning 'had') and 'i.'

(au) Like 'ow' in *how*.

(ai) Like the 'i' in *shine*.

(oi) Like the 'oi' in *boil*.

II.—Consonants.

Most consonants are used as in English and call for no particular description.

(c) is only used in conjunction with 'h' as in *chair*.

(d) is dental, so is (t).

(g) is always hard.

(kh) has rather the sound of a guttural aspirate, the 'k' sound not being strongly pronounced.

(ng) at the beginning of a word is rare, but when it occurs (*e.g.*, ngâ = I), the 'g' is scarcely sounded; it only serves to give the 'n' a nasal sound.

(y) is never used to form a separate syllable, *e.g.*, 'nely' (= the Assamese vegetable called 'lopa') is a monosyllable.

III.—Accent.

In the Dafla language accent does not apparently play so important a part as in Miri. The accent usually falls on the penultimate syllable of a word, but in delivering a sentence the position of a word in such sentence may cause it to change its accent or even to change its vowels from long to short or *vice versâ*, in order to suit the cadence of the sentence, *e.g.*,

Iki mûllûngâ chê-â-sû-dna.
Dog (plural) biting together are. } The dogs are fighting.

but—

Lûpâ au-nûm iki-a* si.
Neck (in) shot been dog this. } This is the dog that was shot in the neck.

In the former sentence 'iki' is rather slurred over, but in the latter it is the most important word, and a slight pause takes place before pronouncing it, which has the effect of lengthening the first vowel and shortening the second.

* Nominatival 'a'.

PART II.—ACCIDENCE.

I.—Nouns.

1.—*Gender.*

1. In the case of individuals of the human family, gender is denoted (*a*) by different words, (*b*) by adding the word 'nyegâ' = male, and 'nyemm' = female, to the noun, and generally after it.

(*a*) *Examples.*

Masculine.	*Feminine.*
Âbo = father.	Âinmâ = mother, sometimes âna or ân.
Abbû or Atch = elder brother.	Ammî = elder sister.
Bor = younger brother.	Buirma = younger sister.
Âtta = grandfather or father-in-law.	Ai = grandmother or mother-in-law.
Mâb = son-in-law.	Nyehyü = daughter-in-law.
Nyâla = husband.	Nyîhyü = wife.
Nyerrâ = slave.	Pân = female slave.
Tûmba = bachelor.	Hamî = spinster.
Yâpâng = young man.	Nyijir = young woman.
Nyekâm = old man.	Ilûkh = old woman.

(*b*) *Examples.*

Masculine.	*Feminine.*
Nyî nyegâ = man.	Nyî nyemm = woman, or nyemm nyî, indifferently.
Kâ nyegâ or nyegâ kâ = son.	Kâ nyemm = daughter.
Tanu nyegâ = male Apa Tanang.	Tanu nyemm = female Apa Tanang.

2. In the case of the inferior animals, gender is often distinguished by certain suffixes with the reduplication of the last syllable of the noun; the usual suffix is 'p' for the masculine and 'n' for the feminine, but these sometimes change, apparently for

euphony's sake, to, 'b', 'ba', 'pa', for the masculine, and to 'na' for the feminine.

Examples.

		Masculine.	*Feminine.*
Iki = dog	...	Iki kib.	Iki kin.
Sarâm = otter	...	Sarâm râmp.	Sarâm râmna.
Sata = elephant.	...	Sata taba	Sata tenna.
Shûtûm = bear	...	Shûtûm tûmp	Shûtûm tûmna.
Sibin = goat	...	Sibin bimpa.	Sibin binna.
Shudum = deer	...	Shudum dumba	Shudum dumna.
Tâkâr = leopard	...	Tâkâr kârp	Tâkâr kârn.
Saba = mithon	...	Saba sâb	Saba san.
Porâ = domestic fowl	...	Porâ rop	Porâ ron.
Porsin = wild fowl	...	Porsin semp	Porsin sen.
Pojâb = duck	...	Pojâb jâppa	Pojâb jâbna.
Mindui = buffalo	...	Mindui duib	Mindui duin.
Pûmchi = mouse	...	Pûmchi chip	Pûmchi chin.
Kûbbû = rat	...	Kûbbû bûpa	Kûbbû bûna.
Perrü = dorick*	...	Perrü rûpa	Perrü rüna.
Sebbi = monkey	...	Sebbi begga	Sebbi ben.

The last example differs a good deal from the rule laid down, but possibly only for euphony's sake. But no rule can, I think, be laid down to include the following four words:

	Masculine.	*Feminine.*
Shemin=tiger	Shemin pâp.	Shemin pân.
Sar=wild pig.	Sar îrum.	Sar rûn.
Illyi=domestic pig.	Illyi yippa.	Illyi hün.
Sa=bull *or* cow (Asse. Goru)	Sa hab.	Sa han.

But the usual way of distinguishing gender is, as in the case of human beings, by adding the words nyegâ or nyemma, even to the nouns mentioned above, *e.g.*, shûtûm tûmb and shûtûm nyegâ, as well as shûtûm tûmna and shûtûm nyemma seem to be used indifferently. Similarly iki nyegâ, iki nyemma=dog, male and female; siss nyegâ, siss nyemma=porcupine, male and female.

* This is the bird whose scientific name is *Euplocamus Lorafieldi*, the black crested *kalij*.

The question "Is it a male or female?" with reference to the examples given above, would be asked, as the following examples will illustrate:

Sata	tenn	êyî? *	Tab	êyî ?*
Elephant	female	is ?	Male	is ?

But where the animal referred to is actually present, its generic name is usually omitted in asking the question, *e.g.*, if a duck is offered for sale the would-be purchaser asks—

Jûbn	êyî ?*	Jûp	êyî ?*
(Duck) female	is ?	(Duck) male	is ?

or, pointing to a pup, a Dafla would ask—

Kin	êyî?*	Kib	êyî ?*
(Dog) female	is ?	(Dog) male	is ?

Using nyegâ and nyemm, we should have nyemm-alyê nye*gn*alyê ? =Is it a male or female ? The 'n' is probably inserted for euphony in nyeg-n-alyê.

It is noticeable that, unlike the Miris, the Daflas place the feminine signification before the masculine in the above sentences,

2.—*Number.*

The plural is formed by the use of the suffixes tûllûê, malûhêr-mullûer, ŭtchŭmma and edê. But very often no suffix at all is added, though the plural is implied.

These suffixes appear to be used almost indifferently, *e.g.*,

Nyî tûllûê, nyî malûhêr, nyî mullûêr=men. San tûllûê=trees.

Sibin ŭtchŭmma or sibin edê = goats.

But tûllûê seems capable of being used with every kind of noun to a greater degree than the other suffixes, while edê seems to be used more with reference to the lower animals than to inanimate objects.

Examples.

Tananga ûnma. Apa Tanangs came.	The Apa Tanangs (*i.e.*, several of them) came.
Kâ edê shâ-min-dâ. Children playing are.	The children are playing.
Sâ darûb pŭtch mullûsâm bügnê Here thing (plural) these take away	Take these things away.

* Interrogative alternative particle.

3.—*Case.*

1. The following are the simple case-endings of the oblique cases of nouns. Personal pronouns, as will be seen later, differ slightly from nouns in their case-endings, and so do proper nouns from common nouns :

Possessive : 'ka' or (for proper nouns) 'ga.'

Dative : 'm' (same as accusative), but for proper nouns 'ba.'

Accusative : 'm,' no termination at all for inanimate nouns ; for proper nouns 'ne.'

Ablative : 'okka' or 'hokka.'

Instrumental : 'hella' or 'alla' or 'lokka.'

Locative : 'sâ' or 'hâ.'

2. Details and examples of each case are now given.

The nominative is generally, but not invariably, marked by the nominatival 'a,' which sometimes causes a change in the pronunciation of the noun. Sometimes 'gâ' is substituted for 'a.'

Examples.

Pât-a (pronounced pâ-ta) sudumam dadna Tigers deer eat.	Tigers eat deer.
Ikî-a ngâm gâm pâ. Dog me bitten has.	A dog has bitten me.
Tâ gâ ngâm dûg neb-ba. Thorn me pricked has.	A thorn has pricked me.

3. As in Miri, there is a sense of possession underlying the suffix 'ka' of the possessive case. Hence 'ka' is used chiefly with the names of human beings, and is usually omitted where the genitive is descriptive or definitive.

Examples.

Sâ ngâ-ka âbo-ka nâm. Here my father's house.	Here is my father's house.
Sâ nanga si higûmna ? Poduga Here village this whose ? Podu's.	Whose village is this ? It is Podu's.

Ngâ Podu-ga kâ-a. I Podu's son.	I am Podu's son.
Ammâ'ŋ ka ez-kûtch dâ. Mother's cloth dirty is.	Mother's cloth is dirty.
Sata ala ; *rarely* sata ka âla. Elephant leg. Elephant's leg.	An elephant's leg.
Illyi âla ottû-dâ. Pig leg short are.	Pigs' legs are short.

4. With common nouns the case-ending of the dative and accusative is the same, *viz.*, 'm.'

Examples.

Ma satam âm demged dâ. He elephant to dhân giving to eat is.	He is giving the elephant dhân to eat.
Hûkh- hâm kâ-kin-tâ. Old woman that to show.	Show it to the old woman.
Ngâ hûkh âk ba jit-nŭmma.* I old woman one to give did.	I gave it to an old woman.
Ngâ ammâm ez jinma.* I mother to cloth gave.	I gave mother a cloth.
Ngâ nâ môbûngâm Sâgâba jit-nŭm-ma.* I your gun Sâgâ to give did.	I gave your gun to Sâgâ.
Ngâ Sagaba Toppûne nyerrâ-ba. I Saga to Toppu (acc.) slave as jit-nŭmma. give did.	I gave Toppu to Saga as a slave.

5. The accusative case-ending 'm' is not usually added to an inanimate noun. But it is often added to the dative to bring out the contrast between the dative and accusative in a sentence.

Examples.

Bûllam oppo jinma.* Them to liquor I gave.	I gave them liquor.
Ûm pâr tâ. Fire light.	Light a fire.

* 'Jinma,' a not finally completed act. Assamese 'di chehile' jit-numma, finally completed Assamese 'dilo.'

But where the demonstrative pronoun is used with the accusative the former takes the case-ending even when used with a noun that ordinarily would not.

Examples.

Ûm hâm pâr tâ. Fire the light.	Light *the* fire, *i.e.*, in the fire-place.
Ngûm lâmpla-nâm kâ-kin-tâ. Me to road the show.	Show me the road.

6. For the true ablative that merely denotes 'separation from' 'okka' is the simple case-ending.

Example.

Âlo nyî âl okka nâ-tâ. There man that from take.	Take it from that man.

But particles varying according to the meaning are prefixed to above case-ending to denote 'from the locality of,' 'from the time of' etc.

From the top of	is 'au-okka.'
From a place down stream*	is 'bâl okka.'
From a place up stream*	is 'tâl-lokka.'
From a place inland*	is 'â-lokka.'
From a place (ordinarily)	is 'hokka' or 'olokka.
From the time of	'gâl-okka.'
From *or* out of certain materials	is 'hok' or 'hokka.'
From the mouth of	is 'hokka.'

Examples.

Ma sat au-okka hol-ne-bâ. He elephant top from fall did.	He fell off an elephant.
Mindui au-okka îpot-tâ. Buffalo above from descend.	Get off the buffalo.

* The Daflas have no terms for the four cardinal points—'up the river,' 'down the river' and 'on either side of the river' is their method of expressing direction.

Lakhimpur bâlokka Târâg nangu-[illegible] Lakhimpur up from Tara's 'chang' hob läinyigâ lyil-nepü. there to days two do will.	It will take two days (to travel) from Lakhimpur up to Tara's 'chang.'

NOTE.—This would be said by a man living up in the hills. In the plains a man would say—

Lakhimpur sok Târâg nangu Lakhimpur here from Tara's village tâl-ba lä-inyigâ lyil-nepü. up to days two do will.	It will take two days to travel from Lakhimpur up to Tara's chang.
Bâzâr hokka *or* olokka embin bû-tâ. Bazar from . from rice bring.	Bring rice from the bazar.
Ma moil gâl-okka kârdâ. He yesterday from ill is.	He has been ill since yesterday.
Ngälu embin hok oppo müj We rice from liquor preparing madenna. make.	We make liquor out of rice.
Nanga nyi hokka tâdnümma. Village men from hear did.	I heard it from the villagers.

7. The true instrumental, *e.g.*, he killed it with a gun, with an arrow, with a stick, is expressed by the particles 'hella' or 'alla' added to the simple form of the noun; the difference between 'hella' and 'alla' is not very clear, but 'hella' seems more graphic, that is, a Dafla excitedly describing what he had seen, would use 'hella,' but if stating loosely what he had been told would use 'alla.' The termination 'lokka' also sometimes forms the instrumental.

Examples.

Ha nyemmam dap hella manma. He woman big stick with struck.	He struck a woman with a big stick.
Ha nyemmam benyâng alla manma. He woman small stick with struck.	He struck a woman with a small stick. (The speaker did not himself see this.)
Ezz hella *or* ezz lokka ne-khrâ-tâ. Cloth with cloth with wipe.	Wipe it with a cloth.
Ma ngâ âlâ lablü yotchi hella pânma. He my hand right knife with cut.	He cut my right hand with a knife.

To denote 'means by which locomotion is made,' 'ba' is added to the simple noun, with euphonic variations where necessary.

Ma sat-au-ba *or* sat au-wa ûnma. He elephant above by elephant above by came.	He came by elephant.
Nâ pobbû-ba ûnmâyê, lâmplâ-ba ûnmâyê You river by came? Road by came?	Did you come by river or road ?
Ha nâba ûnma ; ngâ tûmpa-ba ûnmê. He boat by came ; I walking by came.	He came by boat; I walked.

8. The locative (denoting 'at a place') is expressed by adding 'sâ' or 'hâ' to the simple noun.

'Sâ' and 'hâ' are really adverbs meaning 'here' and 'there', respectively.

Examples.

Ma zilla sâ dâ-il nye-pü. He station in stay will.	He will stay in the station.
Hâle ga nâm hâ dâdna. Hale's house in is.	He is in Hale's house.

9. Other miscellaneous examples are given below which cannot properly be said to come under any of the above seven cases. 'Direction through,' 'motion towards,' 'accompaniment,' 'in the presence of,' etc., are illustrated.

Examples.

Ha mnârâ lepâ-ba ûnna *or* ûn-bâ. He jungle middle by went went.	He went through the jungle.
Hotch hâ hog dâdna ? Basket in what is ?	What is in your basket ?
Nâm arühe dâdna. House within is.	(He) is inside the house.
Nâ grâyâ ngâ mnârâ dânma. You calling I jungle (in) was.	I was in the jungle when you called.

Dânyi âl âp-tâ. Sun in put.	Put it in the sun.
Issh-ba nyî âk kâ hol ûnne-bâ. Water into man one falling gone has.	A man has fallen into the water.
Ma nâm ba ûnna. He house towards went.	He went home.
Ghât hâ *or* ba hûdlâ i-tlyinne. Ghat to to when go will.	When will you go to the ghât.
Bûllû nangû-ba bol ûnma. Their village to taking went.	They took him to their village.
Bâbû dâkh ba innî. Babu's side to go.	Go to the Babu.
Ngâ lagaba ûnjû. Me with come.	Come with me.
Sâ nyî tûllû lagba i-yâ. These men (plural) with go not.	Do not go with these men.
Illyi kâ tûllû ha ânk Pig children (plural) mother lagaba dâ-ki*-denna. with staying always are.	Young pig always accompany their mother.
Hâ dâkâ kâdba 'dhon' jitnûmma. He remaining seeing money I gave.	I paid the money in his presence.

Some more examples similar to these will be found under the head 'Postpositions.'

II.—Adjectives.

1. As in Miri, adjectives are usually placed before the noun they qualify, but can be put after, without any obvious difference in meaning. But a numeral always follows the noun.

Examples.

Ma dap âssonn alla ji-p-nûmma. He big stick long with struck has.	He struck him with a long stick.
Âm sûyin nyingna mâ. 'Dhan' green ripe not.	Green paddy is not ripe.

* 'ki,' a frequentative particle; see under 'Particles.'

(*a*) The comparative is formed by adding 'yâ' to the simple adjective, the object compared going into the accusative case, but unlike Miri, no separate word, such as 'pünum,' is required for 'than.'

Examples.

Ngâ ezi* nâ ezz-hâm âl-yâ-dâ. My cloth your cloth than good more is.	My cloth is better than yours.
Ma ngâm âkhai yâ-dna† He me than old more is	He is older than I.
Podu ngâm koi-yâ-dna.† Podu me than big more is.	Podu is bigger (*i.e.*, taller and stronger) than I.
Sâm ha ka yâ-nna.† This than that big more is.	That is larger than this.

If the adjective becomes adverbial, rendering necessary the addition to it of the particle 'ba', 'yâ' is inserted before 'bâ'.

Example.

Ngâm herin yâ-ba yâdna. Me fast more (adv.) runs.	He runs faster than I.

(*b*) The superlative is formed by the insertion of 'mûllija ha,' or 'mûllû jâ-hâm' or 'mûllû ga' '..... hâm,' before the comparative. Though the distinction between the above three methods is not always kept up, it seems to be this :

(1) 'Mûllija ha' (= than all) generally refers to inanimate objects not actually present but lazily thought of.

(2) 'Mûllûjâ-hâm' refers to human beings or things the speaker takes more interest in, and is the most truly grammatical form of the three.

(3) Where the object compared is repeated, *e.g.*, 'our dogs are the biggest of all dogs,' it is inserted between 'mûllûga and 'hâm'

* Nominatival 'i'.

† With the comparative and superlative 'dâ' frequently changes to 'dna,' 'a' or 'ana' for euphony's sake.

Examples.

Ha nâm-a mûllija ha âl-yâ-nna. His house than all good more is.	His house is the best of all.
Hâ nyî ha mûllû jâ-hâm There man that than all oppo mali yâ-gâ* tû-dâ. liquor most much drinks.	That man drinks the most liquor of all.
Kaimpt olyokka mûllûgaⁿ Khampti dao all olyû† hâm âl- yâ- dna. dao than good more are.‡	Khampti daos are the best of all.

3.—Numerals.

1. The cardinals from 1 to 10 are—

Akkin	...	1	Âkr	...	6
Anyî	...	2	Kannî	...	7
Om	...	3	Plîn	...	8
Apl	...	4	Kyâ	...	9
Âng	...	5	Illyi	...	10

In counting, Daflas do not go beyond 10, they begin again at 1.

2. The suffix 'gâ' is added to all the cardinals alike (differing in this respect from the Miri suffix 'kâ'). A prefix 'â' answering to the Miri 'â' is added to the numeral "three" but apparently to no other.

Examples.

Nyî anyi-gâ ûnma. Men two came	Two men came.
Ngâ nyî kyâ-gâ kâ-pâ-tenma. I men nine see happen did.	I saw nine men.

3. 'Akkin-gâ' (= one) is also used in a sense corresponding to the English indefinite article, and is sometimes shortened to 'âkko,' but there is also another word, 'nâ-gâ,' which corresponds to the indefinite article, and sometimes too 'gâ' alone.

* This is really 'yâ' the comparative suffix, and 'ûgâ' (= much).

† Shortened form.

‡ With the comparative and superlative 'dî' frequently changes to 'dna,' 'a' or 'nna' for euphony's sake.

Examples.

Ngâm	beny	akkin gâ	bû-tâ.	}	Bring me a stick.
To me	small	stick a	bring.		
Nâ Assobâ âkko rep-nûmma.				}	I bought a long boat.
Boat long	a	buy	did.		

4. The cardinals from 11 to 19, 21 to 29, 31 to 39 and onwards are formed by adding the word for 1, 2, 3, etc., to the word for 10, 20, 30, etc., inserting 'la' between each, and making any other advisable euphonic change, as :

Illyi lakkin 11, illyi lêne 12, illyi lâûm 13, illyi leplin 18, illyi lakyâ 19, nyikri lakkin 21.

5. The formations of the numerals 20, 30, 40, etc., is so irregular that no rule can be laid down for forming them. They are therefore given *in extenso* : nyikri 20, chomum 30, jempl 40, *or* chempl 40, châmûng 50, chankr 60, chankanni 70, chempkûllûmplini 80, chunkêr 90, lûg 100.

6. The difference between the Dafla and Miri mode of counting is remarkable. In Miri 'êing â-ûm-kâ' (literally 10,3) = 30; in Dafla 'illyi om' (literally 10,3) = 13.

7. As in Miri, the cardinal is often preceded by an expletive or particle, so much so that the real number is almost lost sight of sometimes. The particle varies according to the class of objects designated. The classification, however, differs a good deal from the Miri classification, *e.g.*—

Bâr Bar, *or* Bârû	} designates		{ rupees, four or two anna pieces, money generally, brass plates, flat dishes, moons.
Dor	,,	...	Animals.
Nâm	,,	...	Houses.
Pom	,,	...	Villages.
Dâg	,,	...	Short pieces of wood.
Bû	,,	...	Small bamboos.
Nû	,,	...	Large live trees.
Rûng	,,	...	Cloth.
Bor	,,	...	Leaves of trees.
Pû	,,	...	Eggs.
Yâr	,,	...	Long pieces of timber, long bamboos.
Pu	,,	...	Bottles, *kolsis*, or any vessel holding liquid.
Tâ	,,	...	Glasses (exception to the above).
Lâ	,,	...	Days.

8. On the other hand, several familiar nouns require no such particle, *e.g.*, nyi anyigâ = two men, nyi âng gâ = five men, nyi âkrgâ = six men; nâ aplagâ = four boats, nâ ângâ = five boats.

9. But the manner in which the above particles blend with the cardinal is so irregular and confusing that it will be necessary to give several instances.

Examples.

Taka bâr-ûngâ = five rupees; hik bâr-ûngâ = five 4 anna pieces; taka bâr-krgâ = six rupees; taka bar-lyi le plin gâ = eighteen rupees.

Sat dorrgâ = one elephant; sat dorkrgâ = six elephants; sibin dornyigâ = two goats.

Nâm nâng kingâ = one house; nâm nemnyigâ = two houses; nâm nomûngâ = three houses; nâm nâmngâ = five houses.

Nangû pongkingâ = one village; nangû pomplagâ = four villages; nangû pomûngâ = five villages; nangû pongkrgâ = six villages.

Sûdâ dâg = one short piece of timber; sûdâ dain yâ dângâ = five short pieces of timber.

A buinya bûplagâ = four small bamboos.

San nûngâ = five trees; san nûkrgâ = six trees.

Ezz rûnkingâ = one piece of cloth; ezzi rûmngâ = five pieces of cloth; ezzi rûngkrgâ = six pieces of cloth.

Okr borkingâ, okr borûngâ, okr borkrgâ.	Leaf (of tree) one, leaves five, leaves six.
Püp pûkin gâ, püp pûngâ, püp pükrgâ.	Egg one, eggs five, eggs six.
A yedplagâ, a yârûngâ, a yârkrgâ.	Bamboos four, bamboos five, bamboos six.

'Bottol pûngâ' means 'one bottle.' Contrast 'püp pûngâ' which means 'five eggs.'

Gilâs tâkingâ, gilâs tânyigâ, gilâs tâkrgâ, glass (or cup) one, glasses (or cups) two, glasses (or cups) six.

Unlike Miri, the above particles are kept up throughout, *viz.*, for 7, 8, 9, 10 and upwards (*e.g.*, barp-kâlâm-pliugâ = eight rupees) till 20 is reached, then we go back to the simple form, *e.g.*, lâ-lyi-lê kyâgâ = nineteen days, âl nyikhrü gâ = twenty days, âl chemplgâ = forty days.

Similarly bâr-lyigâ = ten rupees, bârlyi-lê kyâgâ = nineteen rupees*, "dhon" nyikhrügâ = twenty rupees, "dhon" chemplgâ = forty rupees.

Nineteen is often expressed as 'one less than twenty,' *e.g.*, Bârg tâ nyilâ nyikhrü tânagâ = rupee one, also if twenty about to be.

For convenience sake, adverbial numerals may be dealt with here. They are formed by prefixing 'le,' 'la' or 'lu' to the simple cardinal, the vowel coalescing as usual with the numeral's initial vowel.

The suffix 'gâ,' however, is not often added to the first four adverbial numerals, at any rate not so often as to the fifth and sixth.

Lekin = once. Lûûm=three times.	Lûng-gâ,=five times.
Linyi = twice. Lûpl=four times.	Lûkr-gâ,=six times.

There are no ordinals in Dafla. 'First' is expressed by the particle 'cho,' and 'hok-a' or 'hok okûba ha,' meaning 'after that,' is used in lieu of the remaining ordinals.

III.—Pronouns.

1.—Personal Pronouns.

Singular.

Nom.	Ngâ = I	Nâ = You	Ma or Ha = He or She.
Poss.	Ngâ-ka	Nâ-ka	Mui-ga, Ho-ka or Gina-ga.
Dat.	Ngâp	Nâp	Ma-âm, hâm or mi am.

Singular.

Acc.	Ngâm	Nâm	Ma-âm, hâm.
Abl.	Ngâ-hok	Nâhok	Mûghok.
Intr.	Ngâ-gâlok	Nâ-gâlok	Mui-gâlok.

* This is a borrowed Assamese word, used by the Daflas.

Plural.

Nom.	Ngâ-lu	Nâ-lu	Bûllâ or mû-bûll.
Poss.	Ngâ-lu-ga	Nâ-lu-ga	Bûll-ga, or merely bûllû
Dat.	Ngâ-l-ba	Nâ-l-ba	Bûll-ba.
Acc.	Ngâ-l-âm	Nâ-l-âm	Bûll-âm.
Abl.	Ngâ-lu-hok	Nâ-lu-hok	Bûll-g-hok.
Intr.	Ngâ-l-gâlok	Nâ-l-gâlok	Bûll-gâlok.

NOTES.—There are no separate words answering to the Miri pronominal adjectives ngâ-kem, nâ-kem, bui-ken (= mine, yours, his, etc.), ngâ-ka, nâ-ka, etc., serve both purposes. The Daflas, in their loose way of speaking, often substitute the accusative ngâm, nâm, etc., for the real dative, while the proper dative of the third person singular 'mû-ba' or 'ho-ba' is hardly ever used. The ablative and instrumental are often interchanged in conversation. To render such phrases as: "this is *for* you," "it is too large *for* you," "too small *for* me," the proper dative is always used, *e.g.*, Sâm nâp-a = This is for you; nâp koi-i-dâ = It is too large for you.

'Mûllu,' the plural suffix, is usually joined with the plural form of personal pronouns; as:

Ngâ nâ-lâm mûllyâm taka bârkrgâ jin pû.
I you to (plural) rupees six give will.
} I will give you six rupees.

Unlike the Miris, the Daflas do not emphasize the subject by the addition of the personal pronoun.

Example.

Saga benma nyi-a egâ ûllyi.
Saga said men many come have.
} Saga said that many men had come.

But neuter nouns are followed by 'ha' (= Miri 'da'); as—

Ngâ-ka ezz ha darû-mâ.
My cloth it clean not.
} My cloth is dirty.

Ezz ham ngâp jibba.
Cloth it me to give.
} Give me the cloth.

There is no declinable reflexive pronoun. 'Âtte,' meaning 'self,' does for the accusative, as:

Ma âtte ma-sû-ga-denna.
He self kill self cause did.
} He killed himself.

My own, your own, their own, etc., is simply ngâ-ka, nâ-ka, etc.

The particle 'sû' or 'shû', which has a reflexive or reciprocal force, is dealt with under "Particles."

2.—Relative Pronouns.

Properly, there are no relative pronouns, the manner in which English relative pronouns are rendered in Dafla will have to be illustrated somewhat fully by examples.

Examples.

Yoilyiga ngâ nyî kânâm* ha,† sî. Yesterday I man seen he this.	This is the man I saw yesterday.
Ngâ taka bârgâ jinŭm nyî hê sî. I rupee one given man he this.	This is the man to whom I gave a rupee.
Sa sikok‡ *or* sin-hok nyîe sî. Cow dead of him dead of him man this	This is the man whose cow died.
Ngâ nâ krikânŭmma sâ sî. I boat measured here this.	This is the boat which I measured.
Hâ nyî-e§ sâ ezzsâm ngâp-a jipela‖ sinna. That man here cloth this me to given having died.	That man who gave me this cloth is dead.
Ngâ-ka môbû nânâm nyî-ha, sî. My gun taken been man he this.	This is the man from whom I took a gun.
Moilyiga sibin ha âl-mâ-nma¶ sâl âl duk. Yesterday goat it well not was to-day well is.	The goat that was ill yesterday has recovered to-day.
Âl âl porolâ kâ-pâ-linpâ rel-bûttâ. Good good fowls see happen will buying bring.	Buy what good fowls you see.
Nâ pasiga darâb dâdna hâm, ngâp jibba. Your basket things are them, me to give.	Give me what is in your basket.

* kânâm, past participle passive of root 'kâ' = see.

† 'ha' and 'sî' are demonstrative pronouns, and 'hê' the emphatic form of 'ha'.

‡ 'sikok' contracted form, I think, for 'sin-ka-hok'.

§ 'e' emphasizes the noun to which it is joined.

‖ 'jipela' is the past participle active.

¶ Al-mâ-nma is a contraction for 'âl-mâ-dânma,' literally 'well not was'.

Above examples show that it is impossible to lay down any definite rule for rendering English relative pronouns into Dafla, but there is no difficulty if one enters into the spirit of the language.

3.—Interrogative Pronouns.

The pronoun for 'who' differs so much in its oblique cases from the nominative that it can hardly be called a declinable pronoun. The following examples illustrate each case :

Hiŭm jipna ? hiŭm jipna ? Who gave ? Who struck ?	Who gave it ? Who struck you ?
Sâ nyi si hiya ? Here man this who ?	Who is this man ?
Hâ sibin ha higŭm *or* higâ ? There goat that whose whose ?	Whose goat is that ?
Sâ nangu higa ? Nâ hiba jinma ? Here village whose ? You whom to gave ?	Whose village is this ? To whom did you give it ?
Nâ hig-âlokka nânma. You whom from took.	From whom did you take it ?
Nâ higa lagba* dâdna. You whom with are.	With whom are you staying ?
Hiya-khe ûnma ? Hâ nâm mûllû ha higumna ? Who (plural) have come ? There houses (plural) those whose ?	Who have come ? Whose are those houses ?
Hiba-khe jinma ? Hinne-khe gânma ? Whom to (plural) gave ? Whom (plural) called ?	To whom did you give it ? Whom did you call ?
Hig-âlokka-khe nânma ? Whom from (plural) took ?	From whom did you take it ?
Higa-khe lagba* dânma ? Whom (plural) with stayed ?	With whom (plural) did you stay.

'Hog,' meaning 'what' or 'which,' seems to be indeclinable, as the examples will show. 'Hogola' or 'hoglâ,' meaning 'where,' is the locative case.

* Ordinarily 'with' is 'lagba,' but not here. The uses of 'lagba,' 'lagba, etc., are discussed under 'Postpositions,' q.v.

Examples.

Nâlu hog lyikamna ? You what doing are ?	What are you doing ?
Nâl (for nâlu) hog lyitnŭm ? You you (plural) what done have ?	What have you done ?
Nâ (for nâka) anyiha hog lyinma ? Your your eyes what did ?	What is the matter with your eyes ?
Hoglâ lâmplaba it-lyinne ? Which by road by go will ?	By which road shall I go ?

Hogaba lyin-hâ, meaning 'what kind of' (for cloth, etc.).
Hogoblyin-gâ, meaning 'what sort of' (for men, etc.).
Hogadgâ, meaning 'how many ?' 'how much ?'
are all indeclinable.

4.—Demonstrative Pronouns.

The demonstrative pronouns are—

Sî = *this* person or thing, *near*.
Ishi = *that* person or thing, *near*.
Âlâ = *that* person or thing, *in sight but not near*.
Ha = *that* person or thing, *not near*.

'Sî' is declinable, *viz.*, poss. sâ-ka; dat. and acc. sâm. abl. sâ-gâlok; while with postpositions the form 'sâ' is used, as sâ lagba = with this. 'Ha' is similarly declined; if 'ka' is omitted, 'sâ' and 'hâ' are used for the genitive, not 'sî' or 'ha,' just as the genitive case of 'bûllu' is 'bûllû.'

Although all these demonstratives follow the noun, their correlative adverb precedes it; the correlative adverb is nearly always used if the noun is used, but if no noun is used, the demonstrative pronoun can stand alone.

Examples.

Sâ nyem sî Podu-ga nyîhi-a.* Here woman this Podu's wife.	This woman is Podu's wife.
Sâ ezz sâm ngâ hog ma-tlyinne. Here cloth this I what do shall ?	What shall I do with this cloth.
Sâ mindui sî sâ nyî sâ-ka-lyê.† Here buffalo this here man this of ?	Is this buffalo this man's ?

* Nominatival 'a.'

† 'lyê,' is the interrogative particle.

Sâ nyî sâ katâba* ma na-lû-pân- Here man this on the reprisal cut ma-lyê? did?	Did he to take reprisals cut this man?
Hâ nyî ha rûgrâ denna There man that mad is	That man is mad.
Hâ nyî mûllûhâm jibba There men (plural) those to give	Give it to those men.

5.—Adjectival Pronouns.

Under this head, I have included pronouns, such as 'each,' 'the same.' Though the classification is perhaps rather arbitrary, I think it is better to divide up the various pronouns than to mix several kinds together.

The following examples will show how the English adjectival pronouns 'each,' 'the same,' 'the one,' 'the other,' 'such,' 'another,' are turned.

Examples.

Sâ nyî mûllû sâm nyî chirâ Here men (plural) these men each toka bârg bârg-ba† jitrâ rupee one one (adverb) give.	Give each of these men a rupee.
Ngâ nyî chirâ lissâ-gâ môbû I man each once gun âm-ne-pû.‡ fire let will.	I will let each man fire one shot.
Ngâlu nangu pongkin lokka We village (village) one from uilne. come.	We come from the same village.
Ngâ nyîhyûnga anyigâ dâdna: My wives two are: âkne hûkh-ha, âkne nyîjîr denna one old, the other young is.	I have two wives: one is old, the other young.

* Usual meaning of 'katâba' is 'on account of'.

† The uncontracted form would be 'bâr-ga bâr-ga ba;' 'ba' is the adverbial particle.

‡ 'ne' is a permissive particle.

Sâ oppo saba nâ Here liquor thus you ma- chin- dann-lyê make knowing are ?	Can you make such liquor, or liquor like this?
Hâ darâb hâm Podû-ba There thing that Podu to ji- mâ, gave not, nyi oksunna* jît-nŭmma man the other give did.	I did not give it to Podu, but to the other man.
Ngâ sâ lâmplâba ût-mâ, I that road by go will not; khrib* lâmplâba ûtlyinne. another road by go will.	I will not go by that road, but by another.

6.—Indefinite Pronouns.

Under this head I have included such pronouns as 'some 'some ... others,' 'many,' 'few,' 'someone,' 'something.'

Examples.

Nylsu tûgna sa edin dadna, Daflas some cow flesh eat, mali-yâ-na da-mâ-denna. most eat not do.	Some Daflas eat beef, but most do not.
Tûgne Joyhing ba ûde, Some Joyhing to gone are, tûgne Tanû-ba ûde. some Apa Tanang to gone are.	Some have gone to Joyhing, some to the Apa-Tanang country.
Moy hiyâl porongâm ejûg Last night jackal fowls the many nû-g-nenma. took.	A jackal took away several fowls last night.
Nylsu nengu tâ lokka sab Dafla village up from mithon bâ-khok megnehê dâdna brought of few (indeed) remain.	Of the mithan we brought down from the hills, few are left.

* 'oksunna' the other, *cf.*, Latin 'alter'; 'khrib,' another, *cf.*, Latin 'alius'. u

Nyî gâ ngâ mâj-hâm detchâ Man a my holy bells the stolen ganbâ. has.	Some one has stolen my *deo gantas.*
Hâ nyemm hâm hoggâ There woman that something jignenma, hoga buddi, give did, what it might be, jinma, ngâ kâr dar-ta-mâ.. he gave I see could not.	He gave the woman something, but I could not see what.
Mnârâ ngâl hogjâ Jungle (in) we anything da-pâ-mâ-pe-nŭmma. eat find not did.	In the jungle we found nothing to eat.

7.—Correlative.

The following examples will show how English pronominal correlative clauses are turned in Dafla. Adverbial correlative clauses will be found under 'Adverbs,' though it is sometimes difficult to draw a distinction between the two kinds.

Examples.

Nâ 'dhon' dâdna, hadigâ Your money is so much, mûllyâm jibba. all give.	Give me all the money you have.
Nyî mûllige lâmâge ûg-tâ Men many few come cause.	Bring as many men as you can.
Mâj mûllige lâmâge bû-tâ Holy bells many few bring.	Bring as many holy bells as you can.
Nâ da târgolla da-tâ. You eat possible eat.	Eat as much as you can.
Nâ âlâ-hâ nârâbla nâ-târgolla Your hand in holding take possible, nâgnî.* take away.	Take away as much as your hand will hold.

* 'nâgnî' is, I believe, for 'nâ, ânî' = 'take,' 'go,' the 'g' being inserted to avoid the hiatus.

Sâlga dânyi kâdna To-day sun shines (lit: 'sees') sadga, arlottâ kâbnyilâ so much tomorrow also shines if âm nyin-nepü. paddy ripen will.	If the sun shines as much tomorrow as to-day, the paddy will ripen.
Ngâ ma-nâm hadigâ nâ-tâ matâ. I done so much you also do.	Do as much as I have done.

For contrast's sake an adverbial correlative sentence may be inserted here:

Ngâ lyinâm haba, I done in that manner, nâ-tâ lyittâ. you also do.	Do as I have done.

IV.—Verbs.

1.—The Substantive Verb.

The third person of this verb's present tense admits of several forms. The distinction between the uses of the different forms is illustrated in Part III (Syntax) under IV—Verbs. The rules that seem to govern the use of the different forms are given here.

The first and second persons of the present and past tenses have only one form: Ngâ dâ-dnê, nâ dâ-dâ = I am, thou art; ngâlu dâdnê, nâlu dâ-dâ = we are, you are. Ngâ dânma, nâ dâmna, ngâlu dânma nâlu dânma = I was, thou wert, etc.

The forms for the third person are dâ-dâ, dâ, dâd-na, denna, both in the singular and plural, for the present tense, and dânma or nemma both in the singular and plural for the past tense.

The future tense is 'nenpü'.

The negative of this verb for all persons, numbers, or tenses is very often simply 'mâ' (= 'not').

Rules for the use of the different forms of the third person.

'Dâ-dâ' seems to be chiefly used with interrogative pronouns, *e.g.*,—

Hogad-gâ issh-a dâ-dâ? How much water is?	How much water is there?
Hâ nâ-a hogad-gâ dâ-dâ? There boats how many are?	How many boats are there there?

See p. 52

'Dâ' is the word used in the simplest sentences containing a predicative adjective, as —

Bûllû âm-a nyîn dâ. Their dhan ripe is.	Their dhan is ripe.

'Denna,' however, and not 'dâ,' is used with the predicative adjective 'âl' (= good), and similary 'nemma' for the past tense both with 'âl' and other adjectives too.

'Denna' is also used when an interrogative particle accompanies the substantive verb, but does not stand first in the sentence.

Examples.

Hogolâ ha âl denna? Where it good is?	Which is the best? (This is idiomatic.)
Podu hogolâ denna? Podu where is?	Where is Podu?
Nâ hogolâ û-denna? You where going are?	Where are you going to?

Where a bare fact is stated without an adjectival predicate, 'dâdna' is the proper word.

Example.

Borâ sudum-a dâdna. Châpori (on) deer are.	There are deer on the châpori.

2.—Conjugational Examples.

The Dafla verb is by far the most difficult part of the language to deal with, more so than the Cachari and Miri verb, because the structure and conjugation of several of the commonest verbs is far from regular, in addition to the fact that the usage and exact force of the different tenses is uncertain. For the present, future or past tense some verbs have three or four forms, apparently interchangeable in the first and third persons; some verbs have three forms, apparently interchangeable, for one tense, while most other verbs have only one. Moreover, several verbs, but not all verbs alike, admit of various affixes or insertions either between the root and inflections or in the body of the inflections, which modify their meaning, but to a different extent with different verbs.

It will, therefore, be necessary to conjugate at length more than one verb to show their different structure. To keep the chief

tenses close together and to give a synoptical view of the various tense-endings, I have avoided interspersing examples after each tense.

The first verb conjugated, as being perhaps the most regular and the one most verbs are conjugated like, will be the verb 'kâ' = 'to see.'

Indicative Mood.

For each tense of the following four, the same word serves for all persons and both numbers:

Present indefinite.	*Present definite.*
I, you, they, etc., see (habitually or momentarily).	I, you, they, etc., am or are seeing.
Kâd-na.	Kâ-s-danna.
Imperfect indefinite.	*Imperfect definite.*
I, you, they, etc., saw (Assamese 'dekhichchilo').	I, you, etc., was or were looking on, or used to see.
Kâ-n-ma.	Kâ-l-dânma.
Perfect.	*Future.*
I have seen. (Assamese, 'dekhilo'.)	I, you, etc., will see.
Ngâ kâ-t-nŭmma.	Ngâ Kâ-ilya-nepü, kâ-t-lyinne, kâ-n-pü.
	Nâ Kâ-pâ-lyinpü (meaning rather 'you will find out later').
Nâ, Ma } There is no form for second or third persons similar to the first.	Nâ kâ-ilyâ-tâ-i. Ma kâ-n-nepü, kâ-il-nepü.
Ngâlu Kâ-t-nŭmma.	Kâ-ilya-nepü, kâ-n-pü.
Nâlu, Bâllü } No similar form.	Nâlu kâ-ilyâ-tâ-i. Bâllü kâ-il-nepü.

Note on the Perfect Tense.

'Bâ,' sometimes 'pâ,' is used with the first and third persons of a large number of verbs, like 'kâng' or 'kâ' in Miri, to form the perfect tense, generally to denote distant past time. Hence, we have kât-bâ = I have seen; kân-bâ = he has seen. One can under-

stand that in practice the second person, 'you have seen,' is never used except as a question; hence we have 'nâ kân-na' and 'nâlu' kân-nâ = have you not seen? or more properly = surely you have seen, and yet make out you have not.

Note on the Future Tense.

Except that the form 'kâ-tlyinne' may possibly be honorific, I cannot trace any different shade of meaning in the alternate forms. The form 'kâ-n-nepü' is not perhaps so frequently used as 'kâ-il-nepü,' but is the correct form in the expression dânyi kâ-n-nepü = the sun will shine.

Imperative.

Kâ-tâ = look, see (once for all). Kâ-yâ-tâ = watch (continually); kâ-kî-tâ or kâ-kî-tâ = see, be on your guard (as a rule, but in no particular instance). Kâ-kâ-tâ = let us see. Kâ-m-tâ = let him see. Hâm kâ-kâ-ma-ttâ = make him see. Ngâm kâ-m-da = let me see.

Prohibitive form.

Kâ-yô = don't look! (to one already looking).

Kâ-mâ-ba = don't look! (contemplating a future contingency).

Infinitive.

Of purpose = kâ-tâ-ba. Explanatory = kâdba.

Participles.

Present: Kâ-l-doil-hyâ = while seeing.

Kâ-il-yâm *or* kâ-il-kâm = when seeing.

Kâ-t-kât-la (= Assamese 'dekhi dekhi') continuing to see.

Past active: Kâ-pela = having seen (*cf.* Assamese 'dekhi pelai').

Kân = he who saw, the see-er, *e.g.*, ngâm kân nyi = the man who saw me.

Kâ-tlâ = though I, you, he, etc., saw (Assamese dekhile-o).

Past passive: Kâ-nâm = seen, *e.g.*, ngâ kâ-nâm nyî = the man I saw.

Verbal Noun.

Kâ-nâm = seeing or sight.

Conditional Mood.

Kâ-b-nyilâ = If I, you, etc., see, saw or had seen (for all persons and tenses alike).

But it may be noted here that in the apodosis or principal sentence the pluperfect is kâ-t-neppagala = I should have seen.

The potential, desiderative, causative, and frequentative forms are dealt with under 'Particles.' There is no passive voice, the only approach to it that I have come across is nyim-nepa = it is lost, as compared with ngâ nyim-tenma = I have lost.

I will next take the verb 'jî' = to give.

Indicative Mood.

Present indefinite.	*Present definite.*
I, you, they, etc., give (habitually).	I, you, they, etc., am or are (now) giving.
Ji-ki-gad-nŭmma.	Jig-denna.
Imperfect indefinite.	*Imperfect definite.*
I gave (Assamese 'dichchilo').	I was giving or used to give.
Jin-ma.	Jî-ki-nŭmma.
Perfect.	*Future.*
I have given (Assamese 'dilo').	I will give, etc.
Ngâ jî-t-nŭmma.	Jitlyinne, jinpü.
Nâ ji-p-nŭmma?	Jinpü lyê (= will you give?)
Ma jip-nŭmma.	Jîl nepü.
Ngâlu ji-t-nŭmma.	Jitlyinne, jinpü.
Nâlu ji-p-nŭmma.	Jinpü lyê (= will you give?)
Bullü ji-p-nŭmma.	Jil-ne-pü.

Note.—The verb 'to strike' whose root is 'jî', is similarly conjugated.

Imperative.

Jibba *or* jittâ = give (to another); kê = give (to me).

Prohibitive form.

Infinitive

Of purpose : Jîtâba. Explanatory : Jîdba.

Participles.

These are regular, that is, similar to those of the verb 'kâ'. Hence we have :

Jîl-doil-hyâ = (Assamese 'dî thâkôte') while giving.

Jîl yâm *or* jîl kâm = when giving.

Jît-jîtla = (Assamese 'dî dî'), continuing to give : and similarly for the rest.

I will next take the verb 'yûb,' to sleep, chiefly to illustrate the various shades of meaning the prohibitive forms can have.

Indicative Mood.

Present indefinite.	*Present definite.*	*Imperfect indefinite.*	*Imperfect definite.*
I, you, etc., sleep (habitually). Yûb-dna.	He, or they, is, or are, asleep. Yûb-dâ.	I slept, etc., (Assamese huichchilo.) Yub-n-ma.	I was sleeping etc. (Assamese huiâchilo). Yubl-dânma.

NOTE.—Naturally the second person of the present definite is only used as a question, viz., 'yûb-dnâ' = 'are you asleep'?

Perfect.	*Future.*
Ngâ yûb-t-bâ	Yûb-tlyinne
Na yubn-ma (imperfect) *or* yûbnebâ	(same throughout).
Ha yubnma ... *or* yûbnebâ.	
Ngâlu yûb-t-bâ.	
Nâlu yubn-ma *or* yûbnebâ.	
Bûllü yubn-ma *or* yûbnebâ.	

Imperative.

Yubtâ (to an adult) = go to sleep ; omûtâ (to an infant).

Prohibitive.

This admits of several inflections, each causing a slight change of meaning ; as—

(1) Speaking to a companion close at hand, Yuv-yâ ! = Be on the alert !

(2) To a person sitting near who is beginning to nod: Yuv-tâbi-yâ! = Don't go to sleep!

(3) On leaving a person and warning him not to go to sleep during one's absence: Yuv-mâba! = Mind you don't go to sleep!

(4) To a person who has been asleep some time, on waking him: Yuv-kyâ! = Don't sleep any more!

The remaining parts of the verb are regular.

3.—Defective and Irregular Verbs.

The impersonal verb 'ho' to fall (of rain, snow, etc.) has the following tenses in the third person, singular.

Present definite = hod-dâ. *Imperfect definite* = honma. *Perfect*—honbâ (though the latter two tenses seem to be interchangeable). *Future*=hoilnepü, honnepa, hâ-wâlli, hotlyi (I cannot trace any difference of meaning between all these forms).

The impersonal verb 'lâk' = Assamese 'lâge,' is only conjugated in the present tense.

'I, you, he, we, you, they, want rice' in Assamese 'môk, tôk, tâk, âmâk, tahantak, bhât lâge, is 'Ngâpa, nâpta, hobta, ngâlupa, nâ-lu-pa, bâllâpa, etchin lâk.'

'Do you want rice?' is 'Nâpta etchin lâ-ya?' With the first person 'lâba' is sometimes used instead of 'lâk,' *e.g.*, Ngâpa etchin lâba.

The verb 'â'—'to come or go'—is irregular, and its tenses and persons are given below at length. The verb ma-lâ ='to be able,' lit., 'to be able to do,' is also given, as some of its contractions are rather perplexing.

Indicative Mood.

Present indefinite.	*Present definite.*	*Imperfect indefinite.*
I come, etc. or go (habitually).	I am on my way	I, etc, came or went. (Assamese 'goichchilo)'
Ngâ ül-nû	U-denna	Unmê and ûnma.
Nâ ûlnnêr	.....	Ülnê and uinner.

	Present indefinite.	*Present definite.*	*Imperfect indefinite.*
Ma	ûdne = comes *or* goes ûdna = comes	ûd-dê = is on his way alyî (pointing) (someone) is coming	ûnna. ûiyê. ûn-ma.
Ngâlu	ül-nê	udenna	ûnma.
Nâlu	ül-nê	.....	.....
Bûllü	alyê	alyî	ûnma.

I have not come across instances of the imperfect definite of this verb.

Perfect.	*Future.*
.....	.....

I have gone, or went, or have come.

Assamese 'golo, ahilo.'

Ngâ	û-pe-nümma û-yen = I went (finally) ûdna = I am now come.	Ngû	Ûn-pü = I will go. Ût-lyikne = I will come back. Ût-lyinne = I will come. It-lyinne = I will go. Uil-na-pü = you will go.

Perfect.	*Future.*
Nâ ûpenümm jê	Nâ ûn-pa-lyê = Will you come ?

Ma	Ûdne = he has come *or* gone Ûl-yî = he has come An-ne = he has come	Ma	Ü-tû-lyi = he wishes to come. Il-na-pü = he will go. .....
Ngâlu	Ûdna Ûpe-nümma	Ngâlu	ût-lyinne = we will come. it-lyinne = we will go.
Nâlu	upe-nümmjê	Nâlu	uil-na-pü = you will go.
Bûllü	anne = have come ûn-bâ = have gone.	Bûllü	il-na-pü = They will go.

The distinction between 'ûn-pü' and 'it lyinne' is this: Where several others have refused, and at last one volunteers to go a journey at another's wish, he says 'ûn-pü.' 'It lyinne' is 'I am going because I want to'.

Imperative Mood.

Ipnî or ûnnî = go ! Ûnjû = come ! Ûttâ = come *or* go ! Âttâ (*e.g.*, sâ âttâ = come here !) = come !

Prohibitive : îyâ = Do not go.

Infinitive : ala or ûba = to come or go.

Participles : *Past active* : ull-yâ = having gone.

The verb 'to go' or 'come' is, however, liable to change of prefix according to the direction, or place to which, or place from which, a journey is contemplated, *e.g.*, 'I will go to the hills (from the plains)' is 'châ-dyinne'; 'a man will come close to us from near at hand' is 'a-il-nepu'; and there are other variations that cannot be brought under any rule.

Ma-lâ, 'to be able.'

There is only one form for the present and one for the imperfect *viz.*, ma-lâ-dâ and ma-lâ-dânma for all persons and both numbers, meaning respectively : 'I, you, he, etc., can,' and 'I, you, he, etc., could.'

The different persons of the perfect and future tenses, however, have separate forms :

Perfect.	*Future.*
Ngâ *or* ngûlû mappâ.	Ma-napû or matnepû.
Nâ *or* nâlud ma-chin-nyânma.	Ma-lâ-nâ-pû.
Ma *or* bûllû ma-chin-nyânma.	Ma-lâ-nenpû.

Note on the Perfect Tense.

The particle 'lâ' is replaced by 'chin' in the second and third persons, which has the force of 'to know' rather than 'to be able,' the literal meaning of ma-chin-nyâ-nma being 'to do able finish was,' 'nyâ' being a verb, with the force of 'to finish.'

Note on the Future Tense.

First person.—The form 'mat-nepû' is merely the future of 'ma' The Daflas seem unable to distinguish between 'I will do, and 'I will be able to do.'

Second person.—This is hardly ever used, except to ask a question, in which case the particle lyê is added and the whole word is then contracted into ma-lâ-nâ-plê = Will you be able?

4.—The formation of Tenses, etc.

From the examples given, it is apparent that the only rules for the conjugation of verbs that can be laid down with any degree of accuracy as applying to most verbs, are as follow:

(1) The present indefinite (I see, he eats, they drink, etc., habitually) is formed by adding 'dna' to the root.

(2) The present definite (I am eating, I am seeing, he is eating, etc.) is formed by adding 'danna' to the root, and generally inserting a letter for the sake of euphony between the two.

(3) The imperfect indefinite (I saw, you gave, he ate) is formed by adding 'nma' to the root.

(4) The imperfect definite (I was walking, he was eating, etc.) is formed by adding 'dânma' to the root, and generally inserting 'l' or some more euphonic letter between the two.

(5) The perfect (I have seen or saw long ago, he has eaten, etc.) is formed (*a*) by adding 'nŭmma' to the root and inserting 't' or some more euphonic letter between the two; if two long syllables precede, 'tnŭmma' for euphony's sake becomes 'tenma'; (*b*) by adding 'bâ' to the root and inserting 'a' or some other letter between the two.

(6) The future is formed by adding 'tlyin-ne' or 'npü' to the root for the first person and 'nnepü' to the root for the third person.

(7) The imperative present is formed by adding 'tâ' to the root, and the imperative future by adding 'ba' to the root.

(8) The prohibitive present is formed by adding 'yâ,' and the prohibitive future by adding 'mâba,' to the root.

(9) The infinitive of purpose is formed by adding 'tâba' to the root, and the simple infinitive by adding 'dba' to the root.

(10) The three present participles are formed (*a*) by adding 'l-doil-hyâ' to the root, (*b*) by adding 'il-yâm' or il-kâm' to the root, (*c*) by adding 't' to the root, doubling the syllable thus formed and then adding 'la'.

(11) The conjunctival past active participle (*e.g.* 'having eaten he went away') is formed by adding 'pela' to the root. The substantival past active participle is formed by adding 'n' to the root. The substantival past passive participle (*e.g.*, he who was seen) is formed by adding 'nâm' to the root.

(12) The verbal noun (sight, hearing, etc.) is also formed by adding 'nâm' to the root.

(13) The conditional mood is formed by adding 'nyilâ' to the root and inserting 'b' or some other euphonic letter between the two. There is no distinction of tense in the conditional clause, but in the apodosis or principal sentence, the pluperfect sometimes appears, which is formed by adding 'neppagala' to the root and inserting a consonant, generally 't', sometimes 'p,' between the two.

As regards irregular forms, several, but not all, can be explained by the euphonic changes the Daflas introduce, *e.g.*, from the root 'lûm' we get 'lûng-ne-bâ' = it has sunk (in water), where 'm' is changed to 'ng', but some I am unable to explain at all.

5.—The Negative Form of Verbs.

'Mâ' signifying 'not,' is either (1) added to the root of the verb, (2) placed after the tense-suffix, or (3) inserted between the root and the tense-suffix, as :

Nâ hog jâ lyi-mâ. You any thing do not.	You do not do anything.
Ik-ha chem-mâ-denna. Dog the bite not does.	The dog does not bite.
Ngâ ûm-mâ.* Ngâ ûn-ma. I went not. I went.	I did not go. I went.
Nâm ha dâd â-mâ denna. House the leak contain not does.	The house does not leak.
Ngâ hâm ma-mâ. I him strike not.	I did not strike him.
Ha nâm mad-mâ. He you strike will not.	He will not strike you.

* Contraction for 'ûm-ma mâ.'

The addition of 'mâ' very often obscures the tense of the verb, as in the last two examples, and again—

Ngâ nâ-hâ dât-mâ. Ngâ nâ-hâ dâ-mâ. } I was not in the boat.
I boat in was not. I boat in am not. } I am not in the boat.

As a general rule, the insertion of 't' before 'mâ' implies the past, and the insertion of 'd' the future.

If potential desiderative or other particles are used with the simple verb, 'mâ' comes invariably after such particles, as :

Ngâ da-lâ-mâ. Ngâ ben-tâ-mâ. } I cannot eat. I will not speak.
I eat can not. I speak wish not.

Ngâ ûm-hâm pâr-lâ-mâ. } I cannot light the fire.
I fire the light cannot.

In the negative conditional mood, 'mâ' becomes 'mâ-bâ' or, for euphony's sake or to avoid the recurrence of three long syllables, 'mâ-il,' and always immediately precedes 'nyilâ,' as :

Ha da-mâ-bâ-nyilâ. } If he does not eat.
He eat not if.

Ngâ ûm-mâ-bâ nyilâ nâ ût-neppagala. } If I had not gone, you would have come.
I gone not if you come would have.

Ngâ da lâ mâ il nyilâ, sit lyinne. } I shall die if I am unable to eat.
I eat able not if die will.

As in Miri, 'mâ' may be joined directly to adjectives, as:

Ma nilû mâ. } His pupils are not swollen (a special kind of blindness).
He eye enlarged not.

But in the following sentences the verb is put in, though contracted :

Ma nyichemmâ.* Ma nyichenna.† } He is not blind. He is blind.
He blind is not. He blind is.

6.—The Interrogative Forms of Verbs.

Unlike the Miri, the Dafla language does not as a rule add to the verb any interrogative particle when interrogative pronouns or adverbs are used to ask the question. But with 'hogba' (=why) sometimes 'yû' is added to the verb. In other interrogative sentences, not containing an interrogative pronoun or adverb 'lyâ' is added to the verb.

* Contraction for 'nyichba' (=blind), 'danna mâ' (=is not).
† Contraction for 'nyichbâ' (=blind), 'danna' (=is).

Examples.

Nâlu hog kâdna ? Nâm-a hogola dâdna ? } What do you want ?
You what want ? House where is ? } Where is the house ?

Isshi û-rû-dan-lyê ? } Is the water deep ?
Water deep is ?

Etchin da-t-nûmma-lyê ? } Have you eaten your rice ?
Rice (cooked) eaten have ?

Nâ ûn-ma-lyê ? } Did you go ?
You went ?

Nâ ngam mô pûb neptî lyê ? } Will you kiss me ?
You me kiss will ?

Nâ satam bâ-ne-pü lyê ? } Will you bring an elephant ?
You elephant bring will ?

There is no interrogative particle of vague probability answering to the Miri 'dî,' nor negative interrogative answering to the Miri 'lângâ.'

In negative interrogative sentences 'mâ' precedes 'lyê,' but is often for euphony's sake softened to 'mai,' as—

Nâ ûm mai-lyê ? } Did you not go ?
You went not ?

Nâ beminda chem-mâ-dan-lyê } Can you not sing ?
You song knowing not are ?

'Na' with the second person of the perfect tense gives it an interrogative force (*see* note on Perfect Tense under Verb 'kâ'=to see).

Interrogative alternatives are formed as follows:

Examples.

Nâ sâm man-ma-lyê, ma-mâ nâm lyê ? } Did you strike him or not ?
You him struck, strike not did ?

Nâ sâm matlyinnlyê, ma-ta-mâ-lyê } Will you strike him or not.
You him strike will, strike will not

Ma sijâ yil*-dâdne, lyi-mâ-danlyê ? } Is he now doing or not ?
He now doing is, doing not is ?

Jin-pü-lyê, jid-mai-lyê ? } Will you give it or not ?
Give will, give not ?

Tûn-pü-lyê, tûd-mai-lyê ? } Will you drink it or not ?
Drink will, drink not ?

* Euphonic for 'lyi.'

7. Compound Verbs (Particles).

Compound verbs chiefly come under two heads, namely (i) those compounded with other verbal roots, and (ii) those compounded with particles.

Examples of verbs compounded with other verbal roots.

Gâ-kâ-tâ = try on (a coat, etc.), literally 'wear, see.'

Tû-kâ-tâ = taste, literally 'drink, see.'

Ma-nyâ-tâ = finish doing, literally—'do, finish.'

Ben-nyâ-tâ = finish singing.

Kâ-chin-danlyê = do you recognise ? literally—'see, know.'

Particles.

Most compound verbs contain particles. These generally come immediately after the verb-root, the vowel of which they sometimes modify, but they are also found at the end of the tense-suffix or (even) between two syllables of a tense-suffix. Some, though found in the body of the verb, are really adverbs modifying it, and though mentioned here in the list will be dealt with under "adverbs," except the particles 'dân,' 'ki,' and 'yâk,' which from their corresponding to the Miri particles 'dân' and 'tî' denoting respectively immediate and continuous action, are better treated here than as adverbs. But adverbial particles that are joined to nouns or adjectives and not to verbs are not mentioned in the list.

I have considered it advisable to include among the rest the particle forming what is known sometimes as the potential mood, and also those particles forming desideratives, frequentatives, causatives, and permissives.

The most common particles are—

â, â-sû, bâ, bâ-sû, bûl, cho, dâ, dâ-tâ, dân, dûr, g, in, jî, kâ-mâ, khâm, ki, kin, kû, lâ (1) lâ (2) lû, lyûm, m *or* ma, min, mui, mûr, ne, nu, pâ, rû, sûr, tâ, tor, tûm, tû, yâk.

The meaning and force of several of the above can only be shown by examples. Examples are accordingly given :

â—This has an intensive force ; dâ-tâ = stop, stay ; dâ-â-tâ = sit down ; dâ-â-ma-tâ = make sit down.

â-sû—'sû' is reflexive, and 'â' is generally joined with it, perhaps giving it an intensive force, meaning 'one another.' Ikî che-â-sû-denna = the dogs are fighting, literally—biting each other.

Kâ-a mol-â-sû denna = the boys are hitting each other. Nyemm bê-â-sû-denna = the women are quarrelling.

bâ—This is inserted without any special meaning in the negative conditional mood, and in other parts of verbs.

bâ-sû—'bâ' like 'â' is joined to sû, or, as it is sometimes pronounced, 'shû,' having rather the meaning of 'both together;' 'dâ-bâ-shû-tchû' = let us sit together, 'bem-bâ-shû-tchû' = let us sing together.

bûl—This is possibly a verbal root, as it is found at the beginning of the verb. It denotes a forcible taking away, as bûlüg = to cause to come away by force, *i.e.*, carry away captive.

cho—'Cho' is the particle denoting priority that has been mentioned under ordinals. It answers to the Miri 'pô.'

dâ *and* dâ-tâ—These are really adverbs meaning respectively 'yet' and 'nearly,' and are dealt with under 'Adverbs.'

dân—This is the same as the Miri 'dân' meaning 'at once,' as û-dân-nê = go at once; but an adverb is often added too, *e.g.*, sijâ (now) û-dân-nê; herinba (= quickly), ûdân-nê.

g—'g' rather resembles the German verbal prefix 'be.' It has two distinct uses; (1) it gives an intransitive verb a causative or transitive force; (11) it gives a transitive verb a different direction or different force.

Examples.

u = come; üg = cause to come, *i.e.*, bring.

dâ = stay; dâg = keep

kâ = put on (clothes); kâg = change (clothes).

nâ = take; nâg = take away.

jî—This seems to correspond with the Miri particle 'rû' meaning 'very,' but its combination is peculiar, *e.g.*, isshi-ka-yâl dâ = the water is high; but 'isshi kê jî-jâd-dâ' = the water is very high.

kâ-mâ—This answers to the Miri 'kû-mâ' meaning 'never,' *e.g.*, Nyîsi nangu ba ngâ lâkrâ û-kâ-mâ = I have never been to the hills (literally Dafla villages).

khâm—This, though it appears in the body of the verb, is really an adverb meaning 'about' and is dealt with under 'Adverbs.'

ki—This and 'yâk' form frequentatives, answering to the Miri 'tî' as pata gâ-kidanna = the bird is always flying,

kin—This is the 'particle of vague probability,' *e.g.*, û-kin-dâ = he is probably going; âl-kin-dâ = he may have recovered.

This should be distinguished from the usage of another 'kin,' probably a verbal root, which has the idea of permitting or showing, *e.g.*, kâ-kin-tâ = show (let me look); âb-kin-tûba = show me how to fire.

kû—This, like the Miri 'kû' has the idea of 'back again' underlying it, *e.g.*, âl-kû-npü = he will get well (again) nâ-leng-tâ-kû = take it out again.

Ngâ lagba ma nâm ba Me with she house to û-kûr-kûnma. come back again did.	She came back home with me.
Nâlu 'pothâr' hok hûd-lâ You fields from when ûtlyi-kû-nne ? come will back?	When will you return from the fields ?

lâ (i).—This particle forms the potential mood, and its use has several times been illustrated already.

lâ (ii).—This nearly answers to the Miri particle 'lâng,' and is frequently used with the imperative mood, the potential particle 'lâ' never being so used.

Examples.

Ngâ oppâ bû-pnümma, I liquor brought have, nâl tû-lâ you drink away.	I have brought liquor, drink away.

'Nâ-lâ' means, go some distance off, and *take away* what you find there.

lû—This seems to answer to the Miri 'lik,' and, like it, can only have its force defined by examples.

Examples.

Isshi pû-lû-tâ *or* Isshi tâ-lu-tâ	...	Pour water *out*.
Mû-lû-tâ *or* ba-lû-tâ	...	Apply medicine outwardly.
Rû-lû-tâ ...	...	Burn *down* jungle, houses, etc.
Ma-lû-tâ ...	...	Send a letter.
Ben-lû-tâ ...	...	Send a messenger or verbal message.

Ji-lû-tâ	...	...	Send a present or gift.
Kûm-lû-gan nümma		...	(He) upset (a boat).
Ngâ hâm ka-lû-dâ	...	...	I am pleased with him.
Na-lû-tâ	...	...	Make reprisal or take vengeance.
Sa hâ-lû-tâ	...	...	Carry off cattle by way of reprisal.
Nyi le-lû-tâ	...	...	Carry off people by way of reprisal.
Û-lû-tâ	...	...	Escort a person.
Kû-lû-tâ	...	...	Throw away (into water).
Kû-lu-pa (adjective)		...	Upside down.

lyûm—This is an intensive particle answering to Miri 'âm' or 'in,' as, mindui si-lyûm-nümma = the buffaloes *all* died.

m—This inserted in a verb gives it a causative force.

min—This denotes accompaniment, *e.g.*,

Nâ lagva û-min-gamta = L t him come with you.

Ngâ lagha hâm dâ-min-gamba = Let him stay with me.

mui—This is one of the particles that form desideratives. For euphony's sake 'b' is often inserted before or after it

Nga ü-bmui-dna = I wish to go.

Nâ tü-bmuib-nyilâ, tû-tâ = Drink if you want to.

mûr = (Miri) mûr.—This denotes a mistake or 'by mistake,' *e.g.*, lâmplâ-ham û-mûr-mû-ba = Don't mistake the road.

ne—This is permissive. Am-ne-pü = I will let you fire (the gun).

nu—This, like 'mui' and 'tâ' forms desideratives, *e.g.*,—

Ngâ hâm ka-nu-dâ = I wish to see him.

Ngâ yav-nudâ = I wish to sleep.

It is noticeable that this particle shortens the long vowel of the verb to which it is joined.

pâ (i)—This seems to answer to the Assamese 'pai' in 'dekha pai,' etc., *e.g.*,—

Kâ-pâ-tenma = I caught sight of, *or* happened to see.

Yûmmâ kâ-pâ-tenma=I dreamt.

pâ (ii)—This answers to the Miri 'pâk,' and conveys an idea of 'leaving' or 'loosening,' *e.g.*, top-pâ-tâ=let go, yop-pâ-tâ=leave behind. Ha môbûngâm hûr-pâ-nûmma = He threw away his gun.

rû—This conveys the idea of 'meeting,' *e.g.*, arlâ a-rû-sû-nptû = to-morrow we will meet each other.

Ngâ nyî âkkâ a-rû-mâ = I did not meet a soul.

sûr—This conveys the idea of 'teaching'; ngâ hâm tom-sûr-tenma = I taught him; 'tom' is the general term for 'to teach ('to hunt,' 'to shoot,' 'to swim', etc.,)

Ha ngâm ben-sûr-nûmma = he taught me, *i.e.*, by word of mouth (ben).

tâ—This is the most frequent particle for forming desideratives. It is sometimes distinct from 'mui' and 'nû,' the other desiderative particles, by having rather the force of 'intention to do', a step beyond 'wishing to do'. Hence 'tâ' sometimes has the force of a future.

Ngâ û-tâ-dna = I wish to go. Ngâ hâm ma-ta-mâ = I will not beat him. Ngâ ben-ta-ma = I do not intend to speak. Ngâ nyîn û-la grâ-tâ-ilne = I will go out shooting; literally, I going out into camp (nyîn), will be wishing to shoot.

tâb—Conveys the idea of completing a fall, etc., *e.g.*, Ha nyî â-ûm-gâ tû-tâb-nûmma =He knocked three men *down*.

tor—This conveys the idea of preventing, stopping : ben-tôr-nûmma=he answered ; ma-tôr-daba = to prevent.

tûm=(Miri) kôm.—This denotes a 'shutting,' 'covering,' or 'blocking,' *e.g.*, LÂmplâ dûr-tûm-na sûn = The tree that fell (dûr), and blocked the road. Ëyâp gi-tûm-tâ!= Shut the door ! Hâ nyî a lâmplângâm sûn tû-tûm-pâ =That man cut down a tree and blocked the road. Tû=to cut down, or, more literally, to cause to fall.

yâk—This forms frequentatives and is indistinguishable in meaning from the particle 'ki', though less frequently used.

Aia mai-â Abors quarrelling together ; yâk sû-dna. always together are.	Abors are always fighting among themselves.

8.—Noun repeated in Verb.

As in Miri, we have : Porâ pûp pûdna=fowls lay eggs ; dâ-gûm gûm-dâ = it thunders.

9.—Relation of cause and effect.

The examples given below will illustrate this sufficiently :

Kâ khrâbd-khrâbd-lâ dâ-nam-hâ Child continually crying remaining matna. I beat.	I beat the child because it cries.
Nyedâ hot-lâ nâ â-mâ-nam-lyê ? Rain falling you come not did ?	Was it because it rained that you did not come ?
Nâ hog da-mâ-name, You anything eat not did, kâna sûdna hain. hunger comes therefore.	Not having eaten anything you are hungry.

Effect is denoted by using the adverb 'hâ' = therefore, as—

Ma khrab-dânma, He crying was, hâ ma-t-nûmma therefore strike did.	He was crying, so I struck him.
Lâmplâ âlâb denna, hâ ngâ gi-enma. Road slippery is, so I fall did.	The road is slippery, so I fell.

10. The following illustrations will show the construction after verbs of asking, entreating, hearing, etc.,—

Ngâ mû-gâlok toka bârgâ kon-ma. I him from rupee one asked.	I asked him for a rupee.
Ma toka bâr-pli-gâ gab-ka hadna. He rupees four are required says.	He asks for Rs. 4.
Top-pâ-tûk-ba hag denma. Let go to (infinitive) beg did.	I begged him to let me go.
Ma ngâm dâ-m-pâ-nma. He me sit let did.	He bade me sit down.
Ngâ sâ nyi sâ benâm-ham I here man this saying ben-mam tâ-t nûmma. word hear did.	I heard this man say it.
Ngâ yûbl dâdlâ hem-pâ-tenma I asleep remaining feel happen did Nyi gâ ngâlâm ka-ti-nûmma. man a my leg touch did.	I felt some one touch my leg while I was asleep.

V.—Adverbs.

The adverbial suffix by which adjectives become adverbs is 'ba,' *e.g.*, âl-ba = well.

The following are a few of the most common abverbs :

1.—Of time.

Sâl *or* sâl-ga = to-day.	Lâtchilâ-tâ = daily.
Âglâ *or* arlâ = tomorrow.	Allâ chirâm = each day.
Moil *or* moilya = yesterday.	Mûllûâ (*or* particles ki *and* yâk) = always.
Ken = day before yesterday.	Kol-kolga = a great many years ago.

Hrelâ = day after tomorrow.

Sijâ = now.

Kolga = before, formerly.

Kokkû-hâ = afterwards.

Anûba = soon, before long.

Dâ (particle) = yet, still.

Mâ-dâ = not yet.

Lok lokba = sometimes.

Arlâ-relâ = lately, in the last few days.

Minyi-kenni = some three or four years ago.

Kenlâ-moil = some three or four months ago.

Malyken *or* kormoi = in by-gone times.

Hâ = then.

2.—Of place.

Sâ (*or*, more emphatic, sâ-sâ) = here.

Hâ, *or* hâ-hâ = there.

Urrûhâ = inside.

Âg-hâ = outside.

Arrûba *or* nekûm = under, below.

Au = above.

Kotch *or* âgûm = near.

Âdâ = afar.

Âga-dalyâba = in front.

Nâmyûm-dalyâba = behind.

Oddûm-dalyâba = upstream.

Akkâ-dalyâba = downstream.

Tâ-lâ = there (upstream).

Bâ-lâ = there (downstream).

3.—Of manner.

Herinba = quickly (not lazily).

Haba = in this way.

Hâ-haba = in that way.

Kâ-lâ-ka = carefully.

Lekinba = together.

Hâ sâ hâ sobbê = Slowly. *or* jochchibba.

4.—Of quantity, etc.

Had gâ = that much (a large quantity).

Halyigâ = that much (a small quantity).

Angâ *or* ûmna gâ = perhaps.

Khâm *or* gâb (particles, see examples below) = about.

Sadgâ = this much (a large quantity and close at hand).	Dâ-tâ (particles, see examples below) = almost.
Salyigâ = this much (a small quantity, close at hand).	He (particle) = only.
Êgâ = much.	Aia or âla = very.
Mûllyâ gâ = more *or* most.	

5.—Interrogative.

Hûdilâ = when.	Hoglok = whence.
Hogalâ = where.	Hoga hab = how.
Hogba, *or* hogba .....yû, *or*	Hog katâba = why.

6.—Correlatives.

Among the examples given below are some showing how adverbial correlative sentences are rendered into Dafla. But it is not easy to give here single Dafla words corresponding to single English words.

7.—Examples showing how Adverbs are used.

Ngâ ârrâchîrâttâ üm pârdna. I morning each fire light.	I light the fire every morning early.
Loklokba ngâ ngoi mendna. Sometimes I fish kill.	Sometimes I catch fish.
Loktâ *or* lügtâ bentâ. Time also time also say.	Say it once more.
Ngâp âk-tâb jibba. To me one also give.	Give me some more.
Nyin nyikû ngâ Tezpur hâ dânma. Years two I Tezpur at was.	Two years ago I was at Tezpur.
Loin- lâm- sâ og lâl âl-dâ. Day two day three these hot very well is.	It has really been very warm the last two or three days.
Maly ken Pâr pobbu â ngâlu nang-gna dânma. Formerly Dikrang river on our village was.	Formerly our village was on the Dikrang river.

Tûrs-la-dâ (if in sight) *or* Tûrl-dâs-da-dâ (if absent). Living is yet living remaining is still.	It is still alive.
Hû-tol dâ-dâ. Daylight exists still.	It is still light.
Ngâ yu-kûr-tailne. I sleep again is will.	I am going to sleep again (*i.e.*, wish to).
Ngâ âk-tâ da-tlyinne. I one also eat will.	I will still eat (*i.e.*, continue eating).
Ngâ meg-tâ dâ-tlyinne. I little also stay will.	I will stay a little longer.
Dânyi â-mâ-dâ. Sunset not yet.	The sun has not yet set.

Another use of 'mâ-dâ' with 'yâm' corresponding to the English conjunction 'before' is found under 'Conjunctions.'

Ngâ gie-dâ-tâ-nma. I fall yet wish did.	I nearly fell.
Ngâ yub-dâ-tâ-nma. I sleep yet wish did.	I nearly fell asleep.
Sî-tâ-nma. Die wish did.	I almost died.
Ezz-sî hûchchî omâ. Cloth this almost dry.	This cloth is nearly dry.

But 'hûchchî' is never used with a verb.

The manner in which 'together' is rendered requires illustrating:

Ngâlu lokba (*or* lekinba) dâ-bâ-shû tchû. We together (together) sit together let us.	Let us sit together.
Ngâlu bô-ingoba bem-bâ shû-tchû. We song together sing together let us.	Let us sing together.
Nâlu anye sâ-ingoba sâ-yâ. You two dance together dance not.	Don't you two dance together.

'About,' meaning 'approximately,' requires illustrating :

Ngâ sâ nyî-gba dâ-khâm lyinpû.* I here year one stay about will be.	I will stay here about a year.
Nâm kâ bûnma nyî ku You child born years how many denna? Nyî reli nîyûm khâm are? Years ten years three about nepu will	How old are you? About 13 ('khâm' is here a verb in the future tense).
Ngâ nyî illyî-gâb kâtnŭmma. I men ten about see did.	I saw about ten men.

'Illyî-mâssâ-gâb,' would also have done.

Further examples.

Ezz-sî âla tâchch dâ. Cloth this very torn is.	This cloth is much torn.
Ai-sî âla tî-dâ. Fruit this very sweet is.	This fruit is very sweet.
Kâl-û lâ-kâ. Seeing go on see.	(Assamese) Chai chai jâbi, de. (English) Mind you go carefully.
Sab lyîdba ; hab lyîdba : Thus do ; in that way do :	Do it in this way. Do it in that way.
Ha hoga hab lyinma ? He what way did ?	How did he do it ?
Nâ hogba lyitnŭmma ? You why did ?	Why did you do it ?
Ha hogahab lyinma, ngâ chenmâ. He what way did, I know not.	I don't know how he did it.
Ngâ hoglok ûin-nûr *or* ü-l-nê. You what from came came.	Where have you come from ?

Examples of correlative adverbs, or adverbial clauses of time and place.

There are no Dafla words answering to the Assamese correlative 'jetiya' (= when) and 'jôt' (= where).

* 'lyinpû' is here apparently used with its idiomatic meaning of 'will be' as illustrated in Syntax under 'Substantive Verbs'.

The following examples show how such correlatives are rendered:

Ngâ hâ ûll-yâ, hâ-hâ kâ-tnŭmma. I there going then then see did.	When I went then I saw.
Nâ nanûnga hogola dâdna, kâ-kin ba. Your village where is, show.	Show me where your village is.
Sâ* kâ-pâ-dyûm ngâ ma-ki-denna. Game see happening I shoot always do.	Whenever I see game I shoot it.
Nyadâ holyâ, tâpek lendna. Rain falling, leeches come out.	When it rains, leeches come out.
Ngâ û-pe-kom mûllûha ked-a issh arû-hâ-dânma. I going everywhere earth water under was.	Wherever I went the land was under water.

VI.—Postpositions and Conjunctions.

1. In addition to those postpositions given under 'Nouns'—(Case), we have the following most in use:

Dâk *or* âgûm=near. Hâ=towards *or* on. Katâ-ba = on account of.	Lepâ-hâ = in the middle of, among. Lagha, lagba, *or* laghâ=with.

Several of the adverbs also, given above, can be used with nouns, thus becoming postpositions.

Different terminations are sometimes given to the same postposition according as it implies nearness or distance.

Examples.

Ngâ dâk- sâ âttâ. Me near here come.	Come (here) near to me. The use of âttâ rather than ûttâ also implies 'coming close.'
Sat au-wâ† âp-tâ. Elephant above on put.	Put it on the elephant.

* 'Sâ' almost answers to the Assamese 'Pohu.'

† This seems to be euphonic for the awkward hiatus 'au-hâ.'

Ngâ mindû-ka* mindui khrîb ga lepâ hâ dâdna. My buffalo buffaloes other among is.	My buffalo is among others.

The different words for 'with' require illustrating, though I find it difficult to lay down any fixed rules for their use.

'With me' is 'ngâ lagba';

'With you,' 'with him,' 'with the elephant,' are respectively 'nâ laghâ,' 'hâ laghâ,' 'sat laghâ.'

With whom? is 'hîga (or plural 'hîga-khe') lagba'?

He *came* with them is: 'Ma bûll lagha ûn-ma.'

He went with them is: 'Ma bûll laghâ un-ma.'

'For' meaning 'at the price of' is expressed by 'hok,' *e.g.*,

Dân-bar-lyî hok sibin dornyigâ pwêpâ. rupees ten for goats two I got.	I got two goats for ten rupees.

2. Conjunctions.

The simple conjunction 'and' is 'lâ,' or, less often, 'tâ,' and is used as follows:

Ngâlâ nâ-lâ. I and you and.	You and I. (Less often, ngâ-tâ nâ-tâ.)
Âna-lâ âba-lâ. My mother and my father and	My parents.
Ha lâ ngâ-lâ ai â-sû-mâ denna. He and I and good together not are.	He and I are enemies.
Ngâ-tâ itlyinne. I also go will.	I also will go. ('tâ' is always the proper word for also.)

There is no word for 'or,' except as has been shown under Interrogative Alternative Verbs,' *viz.*, 'lyê'.

'Is this mine or yours?' is turned 'ngâ-ka-lyê nâ-ka-lyê?'

Sometimes 'lyê' is not used, even with verbs, *e.g.*, ì-tlyinne dâ-tlyinne (without any particle) = shall I go or shall I stay?

* This is apparently an idiomatic 'fusesis' for 'ngâ-ka mindui.' Accent has changed 'iui' into 'û.'

'Hablâklâ' is a conjunction, meaning 'for this reason,' 'therefore;' but the manner in which other English conjunctions are turned requires illustration; as

Hâm ngâ beutlâ, ûm-mâ. Him I told though, came not.	Though I told him he did not come.
Ma-tlâ khrâ-mâ. Beat though cried not.	Though I beat him he did not cry out.
Kân-mâ-dâ-yûm nâm hâ ûnnî. Darkness not yet being home to go.	Go home before it gets dark.
Kân dedba* ngâ nang-ga dânma. Darkness being I (in) village stay did.	I stayed in the village till it got dark.
Shâ-nyâ-mâ-dedba* ngâ dâ-tlyinne. Dance finish not being I stay will.	I will stay till the dancing is over.
Benjam ben nyâ mâ-dedba dâ-tlyinne. Song singing finished not being stay will.	I will stay till the singing is over.

Adverbial sentences beginning with 'as far as' are expressed in Dafla as follows:

Ngâ ûttâr hâ godba, pobbû kotch nŭmma *or* râb-dâ-tû-nma. gone to as far as, river shallow was or fordable almost was.	As far as I went the river was fordable.
Ngâ û-ttâr-hâ godba, lâmplâ âl-nŭmma. I gone to as far as, road good was.	As far as I went the road was good.

VII.—General.

1.—Shortening of words.

Like the Miris, the Daflas are addicted to shortening single words such as poronga to porâ (= fowl), mûllûnga to mûllû (= 'all' or the plural number), mindûga to mindui (= buffalo), as well as to dropping syllables in forming compound words. Compound words cause some difficulty to a beginner, and though I have come across a few similar to Miri compound words, such

* The nearest equivalent to 'dedba' is the Assamese 'howâ-loikâ;' 'mâ dedbâ = 'no-howâ-loike.'

as yubka = sleeping place, rûp-ka = ghât, literally—crossing place, I must at present admit my inability to formulate any principles applying to such.

2.—Dafla months.

For want of a fitter opportunity, I may here give a list of the Dafla months. The year apparently begins with 'Pürâ,' which nearly answers to the Assamese 'Kartik,' or the beginning of the cold weather. A moon and a month are synonymous; there seem, however, to be two inter-calary periods, not full months, which perhaps are inserted casually when the months do not seem to correspond with their seasons. But on this point I am not very clear, nor are the Daflas themselves. 'Rel' seems to be the period inserted at the beginning of the cold weather to make the month correspond with the season, and for an apparently similar reason 'Limpi' is inserted at or towards the end of the cold weather. The names of the months with, as near as possible, their English corresponding months are as follow:

Pürâ	... October.	Lükü	... April.
Lubü	... November.	Lichû	... May.
Rata	... December.	Hilla	... June.
Rajo	... January.	Tella	... July.
Sükam	... February.	Su	... August.
Grai	... March.	Sûta	... September.

PART III.—SYNTAX.

With my limited knowledge of the language, I think I cannot do better than "give a number of typical and illustrative sentences arranged in groups," and following the order in which the parts of speech have been dealt with in the Accidence.

The sentences have been mostly taken, word for word from the Syntax part of Mr. Needham's Miri Grammar.

The following rules show the order of words in a sentence :

(1) The genitive case precedes the nominative, dative, etc., case that it qualifies.

(2) The dative usually precedes the accusative.

(3) The accusative precedes the instrumental and ablative.

(4) The adverb precedes the word it qualifies, but follows the other words in a sentence, but for emphasis' sake it may come first, or out of its usual place.

(5) The verb comes last.

(6) In an interrogative sentence the interrogative pronoun or adverb is nearly last, *i.e.*, just precedes the verb.

I.—Nouns.

1.—Gender.

Nyekâm ha kâ-dna* Hûkh ha Old man he ill is ; old woman she letchchâ denna.* lame is.	The old man is ill. The old woman is lame.
Ngâluga nyijir mûllû-a nos† sâ Our young women all dance dance chin-mâ dna. knowing not are.	All our young women can not dance.
Yâpûnga tâ tûg tûgna sâ Young men also some some dance chin-denna.* knowing are.	Some young men also can dance.

* 'dna' and 'denna' appear to be used according as the rythmical cadence of the sentence requires, *i.e.*, 'dna' with a monosyllabic adjective ending with a long vowel and 'denna' with a disyllabic adjective especially if the second syllable of it is long.

† 'nos' is really an Assamese word, appears unnecessary, but is nevertheless thus used.

Ngâ-ka nyem kâ-a ôm-gâ nyegâ kâ-a anyigâ. My female child three, male child two.	I have three daughters and two sons.
Sî sat taba-lyê ? Sâ kâ-a sî âl-mâ. This elephant male is ? Here child this good not.	Is this a male elephant. This is a bad boy.
Hüna-tâ yîpa-tâ dâ-dâ. Female both male both are.	There are male and female domestic pigs.
Nâluga porâ râpa aikânâm îdna. Your fowls male night the crow.	Your cocks crow in the night.
Ngâ ka püp püna poronga ângâ dâdna. My egg laying fowls three are.	I have three laying hens.
Sâ sab mûllyû sâ sâba hogadgâ sana hogadga dâdna ? Here 'mithon' (plural) these male how many female how many are ?	How many of these "mithon" are males, and how many females ?
Ilâ illyî hokka kâ-a allyigâ dâdna. There sow that of children ten are.	That sow has ten young ones.
Nâlu illyî hün yip hâm hogba tûm-mâ-gad-nümma ? Your pigs female male them why shut up, not keep did ?	Why did you not keep your pigs, male and female, shut up ?

2.—Number.

Nyî tûllûnga âm petâbûn-bâ. Men (plural) dhan cut to gone have.	The men have gone to cut dhan.
Nyî a sin-nepü. Man die will.	The man is dying ('nepü' best translates the English idea).
Nyem mûllûnga rongô-madna *or* û-madna. Women (plural) weeding doing are weeding doing are.	The women are weeding.

Pât-a* sudumum dadna. Tiger deer eat.	Tigers eat deer.
Iki mûllûnga or ik tûllûnga chê- Dogs (plural) dogs (plural) biting âsû-dna. together are.	The dogs are fighting.
Ezz tûllû si kâtch dâ. Clothes (plural) these dirty are.	These clothes are dirty.

3.—Case.

Hâ nyikh kat† dol kâr-dâ. Him wife of fallen ill is.	His wife has fallen ill.
Tûs daba, eble hâm gûg-tâ. Comb, 'mekela' the change.	Comb your hair and put on a fresh petticoat.
Ngâ nâm âlba rû-tô-pânma. I boat well fasten did.	I fastened the boat well.
Nâ etchin (less commonly 'etchinam') Your rice (cooked), rice da-tnŭm-lyô ? eaten have ?	Have you eaten your rice ?
Ngâ kâ dûba rep-nŭmma. I daughter for buy did.	I have bought it for my daughter.
Âlâ sün âlog okkar‡ There tree that of leaves rûbin- lod-dâ.§ having died dropping are.	The leaves of that tree have withered and fallen.
Sâ kâ sok yôtchi-am na-kûr-gâ- Here child this knife the seize back laioka. take.	Take back the knife from this child.
Nâlu ezz chûmbdba sechchâ-hâm You cloth weave to cotton the hog lokka kâ-pâ-denna ? wherefrom finding are ?	Whence do you get the cotton to weave your cloths ?

* Pronounced 'pâ—ta'.

† Apparently a case of 'tmesis' for 'hokka nyikha.'

‡ Usually 'okr,' but euphony compels this change.

§ A nearer translation is the Assamese 'hori poriebche,' for which there is no proper English equivalent.

Sâ sûn sî iss au-wâ jâl Here tree this water top on floating ûdna. goes.	This tree is floating down the river.
Issi bâ-la kû-lû-tâ. Water down in throw.	Throw it into the water.
Lepâ-hâ âptâ. Middle in put.	Put it in the middle.
ii Hâ sûn ha hâ nâm âgûm hâ There tree that his house near at dâdna. is.	That tree is near his house.

II.—Adjectives.

1.—Position.

Hab nyilâ, ha nyî âl-mâ-na. So if, he man good not is.	If so, he is a bad man.
Sata âttor-denna; iss âttordenna. Elephant strong is; water strong is.	The elephant is strong. The current is swift.
Nâ âssobâ âkko rep-nûmma. Boat long I buy did.	I bought a long boat.
Benyâ ottû-nâgâ. Okkr bornyâ Stick short a. Leaf small nâgâ. a.	A short stick. A small leaf.
Hâ nyî ha au denna. There man that tall is.	That man is tall.

2.—Comparison.

Sî ngâm *or* ngâ âmî-yâ.* She me (than) I (than) old more. Sî ngâm abbui-yâ-a. He me (than) old more.	She is older than I. He is older than I.
Sî ngâm buirmî*-yâ-a. She me (than) young more. Sî ngâm bori*-yâ-a. He me (than) young more.	She is younger than I. He is younger than I.

* Although these words are derived from the nouns meaning 'elder sister' 'elder brother,' etc., they apply to any persons outside the speaker's family.

Nyîsû oyongâm Kampti oyonga Dafla daos (than) Khampti daos âl-yâ-dna-lyê ? good more are ?	Are Khampti daos better than Dafla daos?
Sî ngâ âmmye *or* ammí. This my elder sister, elder sister.	This is my elder sister.
Mûllûjâ hâm hîya sûkrû pâbôyâ-pâ. All than who rubber cut more has.	Who has cut the most rubber?

The above sentence might also have been rendered—

Mûllûjâ hâm hîya sûkrû mull-yâ-*vâ* All than who rubber (plural) pâ-pnŭmma. more much cut has.	Who has cut the most rubber ?

3.—Numerals.

Miri nyî illyî gâ ngoi mendâ. Miri men ten (particle) fish killing are.	Ten Miris are catching fish.
Nyî chempla gâba* lâmplâ hâ Men forty (particle) road on "habi" pâ-dâ. jungle cutting are.	Forty men are cutting jungle on the road.
Illyî âkhr gâ sî dâ. Pigs six (particle) died.	Six pigs died.
Sikri sûn kê-â gâ sî-dâ. Rubber trees nine (particle) died.	Nine rubber trees died.
Anyî nyî liyî yukû Nyîsû Years years ten ago Dafla country tâlok ûnma *or* ûnmê. down from came came.	Ten years ago I came from the Dafla country to the plains.
Lekin-gâ âb-lâ pô-â âkhrgâ âp-pâ. Once firing crows six firing got.	I shot six crows at one shot.

III.—Pronouns.

1.—Personal.

Nâ âhâ danlyê? Nâ hâm manma lyê. Your anger is? You it did?	Are you angry? Did you do it?

* 'ba' signifies 'about.'

Nâ jâ-lâ-danlyê? Nâ kril-lâ-danlyê? You swim able are? You count able are?	Can you swim? Can you count?
Bâllam jît-tâ. Them to give.	Give it to them.
Ngâlu âm-a nyîn mâ. Our dhan ripe not.	Our dhan is not ripe.

2.—Relative Pronouns.

Lûpâ au-nâm îkia sî. Neck shot been dog this.	This is the dog that was shot in the neck.
Âm pô-nâm a dê jûjâ-dâ. Dhan cut been as much as wetted is.	All the 'dhan' that was cut got wet.
Môbû âb-nâm nyî hê sî. Gun fired been man verily this.	This is the man who fired the gun.
Ûm lyâ-nâm nâm ha sî. Fire burnt been house the this.	This is the house that was burnt.
Nâm sorna nyî ha sî. You prosecutor man he this.	This is the man who brought a case against you.
Na-lû-na yô-lû-mân Aia-a sî. Reprisal counter maker Abor this.	This is the Abor who made the reprisal.
Balyâ ro-tûn-na nâ ha sî. (On) sand sticker boat it this.	This is the boat that stuck on the sand.
Ullû-â ro-tûnna nâ ha sî. Rock on sticker boat it this.	This is the boat that stuck on the rock.
Ngâ âlâ or dun-ha oml dânma. My foot 'panji' pierced poison was.	This *panji* that pierced my foot was poisoned.
Tâchch-na ezz ha sî. Torn cloth it this.	This is the cloth which was torn.

3.—Interrogative Pronouns.

Ach hâm hlya nâg nenna ? Axe the who take away did ?	Who took away the axe ?
Hlgâ-logka ngâ âm kâ-pâ-tail- Whom from I 'dhan' obtain will nêyô ?* ever ?	From whom shall I get 'dhan'?
Hogola ha âl denna ? Which the good is ?	Which is the better *or* best ?
Sâ êin sâ† hlyê-a nâm manma? Here two these which you struck?	Which of these two struck you ?
Ha hogaba lyin nyi-a ? He what kind of man ?	What kind of man is he ?
Hogadgâ issh-a dâdâ ? Hâ nâ-a How much water is ? There boats hogadgâ dâdâ ? how many are ?	How much water is there? How many boats are there there ?
Ha hogâ khrâdna ? That what sounds ? Luk gâ nâ sâ ülnê ? How many times you here came ?	What noise is that ? How many times did you come here ?
Pol polâ ngâ hogadgâ "dhon" Moon moon I how much money jib-ka-hala ? give must ?	How much a month must I pay ?
Hog katâba bê-â-sû-dna ? What on account of fighting together are ?	What is the cause of the quarrel ?
Sâ lâmplâ ei hogolâ ba âdnê ? Here road this where to goes ?	Where does this road lead to ?
Nâ hog megâ danna ? You what seeking are ?	What are you looking for ?

* 'eyo' has the force of a 'universal indefinite.'

† In oblique cases 'ei' becomes 'sâ.'

4.—Demonstrative Pronouns.

Sâ tab sî chipâr* arûhû Here snake this dhan-pounder wi th- dânma. in was.	This snake was in the dhan-pounder.
Pol bârgna âl sab kân Moon one (coming) that thus dark lûrûb† lyikam being when êba sukru ku-d-mâ. much cold again will be not.	At the end of next month it will not be so cold as it is now.
Sâ bloppâ sî sâ Aia sâ-ka-lyê Here hat this here Abor this of ? âlâ Miri âlâ-ka-lyê ? (distant) there river Miri that of ?	Does this hat belong to this Abor or that (some way off) Miri ?
Hâ yâ-hâm, hâm mâ, gâ-tâ. There more him, him not, call.	Call that (distant) man, not him (near).
Hâ arû hâm ngâ moil nâ- There horn that I yesterday take t-mâk hat numma. will not say did.	That horn I refused to take yesterday.

5.—Adjectival Pronouns.

6.—Indefinite Pronouns.

7.—Correlative Pronouns.

These have been sufficiently illustrated in "Accidence."

IV.—Verbs.

1.—The Substantive Verb.

Sanyî sâl âma êgâ dâdna This year to day dhan much is dadba. to eat.	Now-a-days we have plenty of *dhan* for our own consumption.
Nâm ha lyâl dâdna *or* gûl House the burning is on fire dâdna. is.	The house is on fire.

* 'chipâr' is the hollow vessel, or mortar (Accessorse), the stick or pestle is 'hûsî'.

† 'Kân lûrûb' is said of the dark phase of the moon; 'sab' denotes that at the time of speaking the moon was in its dark phase, or, as a Dafla would call it, it was the end of the month.

Bû-cho nâma kopâ, ha Brought first been plantains, they âl nemma. good were.	The plantains which you first brought were good.
Sâ sûlûp sî âl-mâ. Here oranges these good not.	These oranges are bad.
Sâ pobbû sâ ish-a âl Here river this (of) water good denna. is.	The water of this river is good.
Hâ nâm-a nangu lepâ hâ His house village middle in dâdna. is.	His house is in the middle of the village.
Ngâ nyihinga kâ-dna. My wife ill is.	My wife is ill.
Ngâ âla achi dâ. My leg sore is.	My leg is sore.
Sâl sûkrû dâ, moily og-nemma. To-day cold is, yesterday heat was.	To-day is cold, yesterday was hot.
Sinyî ngâlu âma âl khrâm- This year our dhan good about mâ, kor khrâm mâ. not, bad about not.	This year our crops are middling.
Meg tainyilâ* kân-nenpu. Little about if dark will be.	It will be dark shortly.

Like the French verb 'faire', the verb 'lyi' (='to do,' or 'make') is often used idiomatically, where in English we should say 'is,' 'are,' etc.

Example.

Sâ gûdâ sî nyisu nangu hab Here country this Dafla village like lyidâ. is.	This country is like (our) hills.

2.—Ordinary Verbs.

Dânyi hûch-châ-dâ. Sun almost rising is.	The sun is going to rise (though not yet visible).

* 'ta' coalesces with 'nyilâ,' though 'megta' is the real word,—Assamese 'olop mân'

Ma ngâl nangu ba lok-lok-ba ûdna. He our village to time time (adv.) comes.	He sometimes comes to our village.
Ngâ pottâ-hâm sûrma sûr kâ jît numma. I paper the piece piece dividing give did.	I tore the paper to pieces.
Pottûnga dûg-nebâ ; ngâ hâm âlma-p-nûmma. Splinter prick did ; I him well made have.	A splinter pricked him ; I cured him.
Ma pât dorog mem-pâ. He tiger a killed has.	He has killed a tiger.
Sûn hekka ippâ na hol-nûmma. Tree from descending fallen has.	He has fallen from a tree.
Bûllü sikhra pân-nepü. They rubber cut will.	They will cut rubber.
Lâkannigâ dâtlâ bûllü rongâ-hâm ûm-rûg-nenpü. Days seven remaining they fields the fire put will.	In seven days' time they will burn the fields.
'Mekuri' nâm hâ-il-nepü. Cat you scratch will.	The cat will scratch you.
Nâm ûm-a lyânpü. You fire burn will.	The fire will burn you.
Nâ etchin danna.* You rice eaten have.	You have already eaten your rice, and yet ask for more!
Ûnga mâ daba jemi ma-lâ-namma. Wound not being work do able was.	Before I was wounded, I could work.
Ngâ hûr-lyikâm, sadgâ oppo tûd-nepü. I thirst being, so much liquor drink would.	When thirsty I would drink so much (showing) liquor.

* *See* note on the perfect tense of 'kâ.'

Sâ kâ-pâ nyilâ âbt-bâ Game see happen if fire(particle) neppagala. would have.	Had he seen game, he would have fired.

Harinba ! } This is the idiomatic way of expressing 'Come
Quickly ! } here quickly !' *cf.* the Miri expression 'Mainâpü.'

Dânyim hâ âp-tâ Shade in(there) put.	Put it in the shade there.
Pûdûm tükû Hair tie up !	Tie up your hair (said to a man).
Dûmpl plâs tükû. Hair knot tie up.	Tie up your hair (said to a woman).

The above expressions refer to the period when one emerges from youth to manhood or womanhood, and means 'It is quite time you started tying up your hair,' and does not refer to an ordinary occurrence of a person's hair falling down.

Sâ darâb patch hâm ngâ Here things things them I dâ-mâ-lyia âlla kâtâ. remaining not if well see.	Look after these things in my absence.
Gom bê-yok. Word say not.	Don't speak ! (said to one who has not yet spoken).
Gom be-mâ dâ-tâ. Word speaking not stay.	Silence, stop speaking (said to one who is speaking).
Bûllü nyi hâm litâba ûn bâ. They man the bury to gone have.	They have gone to bury the man.
Môbû âb-nâm audum-bâm Gun fired at been deer the me-tâba ûn bâ. search for to gone have.	They have gone to look for the deer I fired at.
Ma borâm a-rû-tâba ûdê. She young brother meet to going is.	She is going to meet her brother.
Ngâ âm pêly-hâ tab sâg I dhan cutting while snake a kâ-pâ- tenma. see happen did.	I saw a snake while cutting dhan.
Pobbû hâ râb-tânna iss hâ River in crosser water in hollû-la sin-na. fallen having died.	He was drowned while crossing the river.

Pât hâm kâ pâ-pela ngâ Tiger the see happen having I kenma. ran.	I caught sight of the tiger and ran away.
Yotchî pui-lyhâ letching Knife sharpening while finger hâm ma-pi-sû-pnûmma. the cut (reflexive) did.	I cut my finger while sharpening a knife.
Ngâlu rongâ-hâm moi-nyâ- We fields the weeding finished tellâ ngâl* meg dâ-t-kû-npü.† having, we a little rest again will.	When we have finished weeding, we will rest a little.
Patâ gâ-n-rû-ba‡ ngâ ûb-tenapü. Bird flying meeting I shoot will.	I can shoot a bird on the wing.
Anûba lyâl-nâ-tâ. Quickly running bring.	Run quickly and fetch it.
Môbû-hâm bû-mâ-ga-ba sudum hâm Gun the carried not deer the â-lâ-nâ-tnûmma. fire at able not was.	Not having brought the gun, I could not fire at the deer.
Nyedâ ho-kin-bâ-nyilâ ngâ ût-tâ-mâ. Rain fall perhaps if I go will not.	I will not go if it rains.
Ngoi ya-n-bâ. Fish gone bad has.	The fish has gone bad.
Nâ arrûb an-bâ. Boat below gone has.	The boat has sunk.

The negative form of verb requires no further illustration.

3.—Interrogative form of Verb.

Nâ bosh dan-lyâ ? Your fear is ?	Are you afraid ?
San mûllû-hâm tû-tâb-nûmm- Tree (plural) the cause to fall down lyê. did ?	Did you cut down the trees.

* The repetition of the personal pronoun is idiomatic.

† The force of this particle is 'for a change' or 'back again'.

‡ Apparently 'a' is euphonic.

Hâ tab hâm kâ-pâ-mâ There snake that see happening not dna-lyê. are ?	Do you not see that snake.
Nâlu (plural) nanga hâ nâ Your village in you (singular) sâl û-tch kû to-day arrive back -npû-lyê ? will ?	Will you (singular) reach your (plural) village to-day ? (Note the idiom.)
Nâlu sâl ma-tlyinn lyê, ârlâ You to-day do will, to-morrow ma tlyinn ?* do will ?	Will you do it to-day or to-morrow ?
Nâ dâ gûm gûm nâm hâm tâ-pâ- You thunder thundering that hear mâ dna-lyê ? happening not are ?	Do you not hear that thunder ?
Nâ sâ-t-mâk ha-dna-lyê ? You dance will not saying are ?	Do you not wish to dance ?
Ûd mâ ma dnalyê, *or* û-tmâk Go will not making are ? Go will had na-lyê. not saying are ?	Do you not wish to go ?
Nâ pât apin âl-ba dî-lâ dann lyê ? You tiger skin well take off able are ?	Can you skin a tiger well ?

4.—Compound Verbs (Particles).

Iash arû bâlâ ûllû-âm ngâ Water within below stone the I kâ pâ-dâ. see happening am.	I can see the stones at the bottom of the water.
Ngâ môbû dû nâm-ham ta-lâ- I gun sounding the hear able sû-dna. together am.	I can hear the sound of a gun.

* The second 'lyê' is often left out, as here.

Nâ san hâ châ-lâ dann lyê ? You tree on climb able are ? Châlâ-mâ-dna. Climb able not am.	Can you climb a tree ? I cannot.
Âla da-rû-mâ nyilâ, û-lâ tenpû. Leg broken not if, go able be should.	If my leg were not broken I could walk.
San hâm hûd-in-tâ. Tree the shake.	Shake the tree.
Ngâm môbû âb-kin-taba. Me to gun fire show.	Show me how to fire a gun.
Nâm nyî-lâ ma-m-tail ne. You man by beat cause will.	I will get a man to beat you.
Hâm mindui arûng gâlâ heràblâ kû-pâ-ga-nûmma. Him buffalo horn on lifting tossed has.	A buffalo has tossed him.
Ngâ sijâ 'sôlâ' ga kâ tâ-mâ rû. I now coat wear see wish not at all.	I cannot try the coat on now.
Lâmplâ-hâm û-mûr-mâba. Road the go mistake not.	Do not lose your way.
Ngâ oppo sâm michû tû kâ tâ. My liquor this a little drink see.	Taste a little of my liquor.
Sâm kâ chin-mâ-dna-lyê. Him see knowing not are ?	Do you not recognise him ?
Ngâ mnâdî tâl sâ-lâ-danna. I mountain up mount able am.	I can climb a mountain.

V.—Adverbs.

Ngâ kân-nâ hogab kâ-pâ-tailnê ? I darkness in how see happen will ?	How shall I see in the dark?
Moiyûm nyadâ egâ honma. Yesterday evening rain much fell.	It rained very heavily yesterday evening.
Ngâ hal hûdilâ benma ? I so when said ?	When did I say so ?

Ies pajab ha hûdilâ Water (*i.e.*, wild) duck they when û-teh-li-û. arrive will.	When will the wild duck come in ?
Sâ san dânyim sâ dâ-tâ. This tree shade in sit.	Sit in the shade of this tree.
Hâ san dânyim hâ dâ-tâ. That tree shade in sit.	Sit in the shade of that tree.
Okingâ û-dân-nê. Quickly go at once.	Go at once.
Aia tûllûa mûllûa lekingâb Abors (plural) all together ûn ma. came.	All the Abors came together.
Nyi âkkingân* û kûr kûnma. Man one go back again did.	One man returned alone.
Ngâ suduma dor-kin-gâ he kâ pâ We deer one only see happen nûmma. did.	We only saw one deer.
Nyi â kin-gâ he ûlyi. Man one only came.	Only one man has come.
Mobû le-kingâ he âb-tâ. Gun once only fire.	Fire your gun once only.
Sadgâb jin-pü-lyê, hadgâb This much give will, that much jin-pü-lyê ? give will ?	Will you give this much or that much ?
Ngâ lyi nyâ-mâ dâ. I doing finish not yet.	I have not finished yet.
# Hâ-sâ ha-sâba û-ttâ, ngâ-âla achi Slowly go, my foot sore dâ, û-bl-mâ. is, go cannot.	Go slowly, my foot is sore, I cannot walk.
Ha lâgkra dâ-mâ. He day one stay not.	He did not even stay a day.

* I think 'n' is euphonic.

Âylâ khrâ-mâ-ba ngâ û-tlyinnê. Tomorrow truly I come will.	I will come to-morrow for sure.
Dâ-il tâ ûlyâm san lü kâ Thunderstorm coming tree under dâ-mâ-ba. stay not.	Do not stay under a tree in a thunderstorm.
Na âla ûd ben- chia-dan-lyê? You well song sing knowing are?	Can you sing well?

VI.—Postpositions and Conjunctions.

Û-cho-lyâ-tâ. Go first on.	Go on in front of me.
Etchin da mâ-dâ ba*-û-yen. Rice eat not yet, I went.	I went before I had eaten my rice.
Pom madna, hâ halyî denna. Snow makes, therefore cold is.	It is snowing, therefore it is cold.

* 'ba' is the adverbial particle.

PART IV.—MISCELLANEOUS PHRASES AND SHORT STORIES.

Several of the following are given from the Dafla point of thinking, and must not be regarded as translations of English into Dafla. Hence the English rendering of them, unless given very freely, which, in an elementary work like this, is not always advisable, must be excused if in places it is very crude or scarcely grammatical.

A COMPLAINT.

Ngâ Hâle-ne yôlû ma-tâba ûd
I Hale accused make to am
na. Ken-lâ-moil
come. Three or four months ago
ngâ abûnga, nyihyi â-ûm-a
my elder brother wives three
âp-phela al-lelene. Ngâlu Nyiaü
left having died. Our Dafla
"niyom" ba bûllü â-ûm-bôbûa ngâ
custom by they three all my
nâm sâ dâ-m-tail-kûn-na.*
house at stay will again.
Mûllûa ngâ nâm sâ âl dâ-kin-
All my house at well remaining
dâ, âkna hogba â-mâ-denna yû?
is, one why coming not is why?
Bûll âknâ ngâ nâm sâ â-mâ-ba†
Of them one my house to coming not
Hâlega nâm hâ dâ-dna.
Hale's house at staying is.
Ha hogba madnê yû? nâ dâ-khâ
She why does why? you with
dâ-npü had-na-lyê mâ, Hâle-ga
stay will saying is not, Hale
dâ-khyâu‡ dâ-npü hadna-lyê?
with stay will saying is?
Ma Hâle-ga lag-yâ-hâ‡
She Hale with rather
dânpü hadna.
stay says.

I am come to complain against Hale. Three or four months ago my elder brother died, leaving three wives. By our Dafla law all three should live in my house now. If all should live in my house, why does one refuse to?

Note.—This is a rhetorical and more forcible manner of expressing a fact.

One of them stays in Hale's house instead of coming to mine.

Q. Why does she? Does she wish to live with Hale or with you?

A. She wishes to live with Hale.

* The 'hâ' here has the force of 'change' of former position. † 'ba' adverbial force.

‡ 'yâ' (the comparative particle) is inserted.

Nâlu ga ñiyom hâm
Your customs them
hogba yop-pâ-tailnyê? Nâ
why leave will? Your
nâm hâ âl-dâd koba ngâ
house in well staying that I
ben-t-neptl.
tell will.

Why should I depart from your customs? I will order her to stay in your house.

HISTORICAL SENTENCE.

Pürâ pol hâ ârkom châ Hari
October moon in beginning first Hari
nanga hok Tanu
village from the Apa Tanangs
Kodom bâggichcha âgûm â-lâ
Kodom (tea) garden near
dân hâm Chimûr
living the of-Tolbotia-Miri-tribe
Podu-ne nyôb pâltâba ûnma.
Podu war wage to came.
Lâmplâ hâ ûy-hâ lâ um
Road on coming days three
gâba ûnma. Orûm-ba
about came. Friendly manner
ûdna-k hala* amba
we are come that saying falsely
solbâ âlâ hâ illyî porâ
pretending hand in pig fowl
menj minslâ, etchin oppo
dividing distributing, rice liquor
müj-mins-lâ dabâ
preparing distributing eating
tûbâ sâlâ Podûne manm-ĉik-a.†
drinking playing Podu killed.
Ma-pekûlâ Poduga nyî âtch
After that Podu's people (plural)
âm gonnê bpaioklâ bûllû
the (plural) forcibly taking their
nangû ba bol ûgan kûnm-ĉika†
village to forcibly caused to return

In the beginning of October the Apa Tanangs from Hari village came down to wage war on Podu of the Tolbotia Miri tribe, who lived near Koddom garden. They did the journey in three days. Treacherously pretending friendship, and presenting pork and fowls; while they were dividing these up, and preparing and distributing rice and liquor, and eating and drinking and enjoying themselves, they killed Podu, and carried off his family captives to their village.

* 'k hala' denotes reported speech.

† This termination is used in narrating events that the speaker himself did not see.

CONVERSATION.

Nâm kâ bû-nma nyi To you child born been years k denna. how many are.	How old are you ?
Ngâ ben chem-mâ. I say cannot.	I don't know.
Nâ nyi-k-gâ halyi You years how many about plains nanga sâ dâ line. villages in lived have.	How many years have you lived in the plains.
Nyi rile niyûm khâm-nepü. Years ten years three about will be.	About thirteen years.
Nyisû tâ-lok ully- Dafla country down from when hâ, nâ hogadgâ koi dânma. coming you how much big were.	How big were you when you came down from the Dafla country ?

The following example shows how no rule can be laid down for the various forms of verbs met with in conversation, especially the verb 'û':

Ngâ chitti âkk ji-lû-sâ* mü dâ ; nyi I letter a send wish ; man ûlyi?-ûlyi ? nâ ütlyinnlyê ? go ? go ? you go will ?	I want to send a letter ; will any one go ? will you go ?

A POLITICAL MATTER.

Ngâ-k henâm Nyisû tûllûa My written Daflas (plural) moi-â-sû-nma hala beng quarrel together did that saying kor ma-lû-mâ. worth much not.	The row among the Daflas about which I wrote is not of much importance.

* 'sâ', with no appreciable meaning, is frequently joined, as here, to the particle 'mui' or 'mü'.

Yôlû yiblû cho-n nyî hâ
Accused makers first men between
lâ Police hâ lâ anyiga
both Police between and the two
pen kâ hâ, hogabjâ lyî-chîr-*
dividing what happen
nûmma, âljâb ben yûb daba meg
did exactly define to little
essûhâ kulindâ, okka hâ berû
difficult perhaps is, but there matter
ha beng kor malû-gâ mû-mâ
that saying worth much I think not.
Assû tâl dân Getch
Hills up in living Gâtchi Miris
tûllûa moi-â sû-dna;
(plural) quarrelling together are;
halyi nanga hâ dân Getch
plains villages in living Gâtchi Miris
tûllûa bûllû nyob pâdlâ
(plural) they war wage may
hala bosh danna. Bûllû nyob pail-
that fearing are. They war wage
nepû mû-mâ. Okka Pothâlipâm
will I think not. But Pothâlipâm
hâ sîjâ dân Alexander Sahab-ba
in now staying Alexander Sahib to
ngâ chitti tâg heg-lyinma, hâ
I letter a write did there
berû beng danâm hâm
matter said (participle) that
tâdâr-tella nâ â-hâ hogab
heard having your heart in how
mûdâ chitti lâ-tâg magda la
think letter a writing
ngâ-pa jî-lû-ba.
me to send.

What between the police account and that of the complainants, it is rather difficult to say exactly what did happen, but I do not think the matter of much moment. The Gâtchi Miris in the hills are fighting; those living in the plains are afraid that they will raid them; I do not think they will, but I have written to Mr. Alexander, who is now at Pothâlipâm to let me know what he thinks. (Literally: having heard the said matter, write and send me word what you think in your mind, by letter.)

A TALE WITH A MORAL.

Sagâ lâ Târâ lâ mnârâ lepâba
Sagâ and Târâ and jungle through
û-lyit-gala. Târâ môbû bûg
going were. Târâ gun a

Sagâ and Târâ were journeying through the jungle.

* The distributive or distinguishing force of 'chîr' (literally meaning 'each') cannot be translated.

bû-tlâ. Sagâ-ne Târâ benma: 'Sanu carried. Saga to Târâ said: 'Big semin* kâ-pâ-bainyilâ dâk wild animal see happen if place âkkin hâ dâdlâ môbû sî-l-same in standing gun this âb-tlyinne.' with fire will.'

Târâ had a gun. He said: 'If any wild animal were to appear, I should stand my ground and fire.'

Ka-tâ-chîba hâ bend-kâ hâ shutum Exactly that saying on bear dorrgâ kâ-pâ-tella, Târâ a seen happen having, Târâ û-kin gâba môbûng hâm hûr-immediately gun the thrown pâ-pela sûn nûgâ-l châ-tella. away having tree a in climbed. Sagâ châdlaba sûn dâ-mâ-tella; Sagâ climb to tree remained not; sutum-a âgûm-hâ û-n-tella, Sagâ bear near came, Sagâ nyî shinaba ked hâ gepla man dead like earth on falling kâtla dânma. Sutum-a anûlla lying remained. The bear coming near Sagâ-ga nyûrrû dâ khâ Sagâ's ear near nângkâ-tella. smelt.

Just at that moment a bear came in sight.

Târâ, dropping his gun, immediately climbed a tree. There being no other tree, and the bear approaching, Sagâ threw himself at full length on the ground like a dead man. The bear came up to Sagâ's ear and smelt it.

Sagâ ebl mâb dâ-tlâ sutum-a Sagâ moving not remaining bear û-kûr-ne kûnna. went back again.

As Sagâ did not move he went away.

Hâ Târâ sûn hokkha î-pâ-kû-Then Târâ tree from descending lû, meg hûnyilâ nyir-kâ-lâ again, little ashamed laughing tachnûmma: 'Sutum ha nâ asked: 'Bear the your nyûrrû hâ hogal possâ possâ ear in what secret secret hal benma?' Sagâ benma: manner said?' Sagâ said:

Then Târâ came down from the tree a little ashamed of himself and jokingly asked:

'What did the bear whisper in your ear?'

Sagâ said:

* This implies a big animal that would kill a man.

'Sutuma ngâm tom-sûr-nemma khrâyâ lyâyâ gâba ben nyî lagba tejji mâ-ba.'
'Bear me taught boasting manner speaking man with trust not.'

'He told me never to trust a boaster.'

A DISASTROUS TOUR.

Nangu pong-gâ-l nîmdâne* hü-etchna-lâ dânma. Âlâ-gâ hunchback and lived. Day one bâllü be-min-sû-nma nangu they say together selves did village hâm yop-pâ-pela oddûm the leaving behind upstream dailyâba ûttârgol ûdba direction go as far as possible to go benma. Yûp kâllâmplin-gâ dasaid. Nights eight eat gâ-ba embin oppo illyi porâ last to rice liquor pig fowls bâl ûnna. Ü-râb dâl ûtâr† carrying went. Going along going olyûm hâ chomûm-gâ dân-gâ evening at thirty inhabitants nanga pong û-ch-nemma. village a arrived.

Village one in blind

A blind man and a hunchback lived in a village. One day they agreed to leave their village and travel upstream (north?) as far as they could go. So they took rice, liquor, pork and fowls to last for eight days. The first day at evening they reached a village of thirty houses.

Hâ nanga hâ nyî e dâ-m-demû-k‡ hütlâ, ai-hâ nangu There village of that men stay allow not that forbade, night in village boilyâ-hâ dânma. Hâ lâgna hâ outside stayed. Then day on ûd-ûddê, dânyi og hâ issh going along, sun heat in water bân bân na hü-etchna kash carrier carrier hunchback secret kash la ish mûllûng-âm tû-dâ. secretly water all the drinks. Kâ-kû hâ nîmdâne ha issh After that blind (man) the water

The villagers would not let them in, so they spent the night outside. The second day on the march, as it was very hot, the hunchback, who carried the water on his back quietly drank it all. Then when the blind man asked for

* This word means, 'blind at night time,' the Assamese 'râtî-khonâ,' and does not imply that the man could not see by day.

† The idea underlying 'târ' is a day's journey.

‡ 'k' indicates reported speech.

kotlâ hü-etchna ha benma demanding hunchback the said
issh ûdûngâm hâ water vessel ('choonga') there
nanga ha* yop-pâ-penma. Hâ village at left behind have. That
âl olyûm hâ nangâ† pong gâ-l day evening at village a at
âgûm ha pobbû hâ-g kâ pâ-gelly near at river at a met having
hü-etchna nyî ha ûddû hâ issh hunchback man the vessel in water
tû-rûblâ tû-dâ. Ûddû odnûm- dipping up drinks. Vessel sound
ma tâ-pâ-tella nimdâne nyî hear happen having blind man
ha benma: 'Habnyilâ nâ ûddûn- the said: 'Thus if you vessel
gâm yop-pâ-mâ nâm-gâ: the left behind not it seems;
amba be nâm gâ, nâ falsely you spoke it seems, your
benâm hâm tejji tâ-k-‡ spoken (word) it trust any more
mâ;‡ not;
nâ ngâm am-pâ§; you me deceived (now) have;
sâl gâ lokka ngâlu bânâm hog to-day from our carried what hog
hâm derâb sâm ngâlu âtt what the things them we self
âttû dâg sû tlyinne, sâ self keep selves will, to-day
illokrâ ok ok-sû-ba dâ tlyinne.' night separately stay will.'
Ilâ-ka nangû-ba ûklâ nim- Then village at arrived blind
dâne ha nangu-† nyî- âm (man) the village man to

water he said that the vessel must have been left behind. That evening when they arrived at a stream near a village, the hunchback dipped up water in the vessel to drink. The blind man, hearing the sound of the vessel said: 'Then you did not leave it behind after all; you told me a lie, and I distrust you; now we will each keep the things we have and stay apart this night.'

So when they came into the village the blind man told the villagers: 'He has cheated me and we are

* This is more idiomatic than 'ha,' but if they had been travelling southwards (down stream), 'ta' would have been the proper word, signifying 'I left it behind' 'up north.'

† The full word is 'nangûnga,' which is shortened to 'nangû,' 'nangu,' or 'nanga,' according as accent demands.

‡ Apparently shortened form, because less emphatic, of the particle 'kû-mâ, meaning, 'never'.

§ 'am-bâ' would signify 'deceived me a long time ago.'

benma : "Ma ngâm am-pâ,
said : "He me deceived has,
ok ok-sû-ba dâ tlyinne.
apart apart remain will.
Hâ nangu hok nyî âkkâ
there village that of man one
nimdâne-bâ ha nâm bâ-
blind (man) the house hold hand
kin tab ka halla* benma ;
show to that said ;
hü-etchna nyî ha khrîb nâm
hunchback man the another house
nângâl ânna. Ai hâ
a to went into. Night in
nimdâne-bâ ha hü-etch-bâ hâ nyî
blind (man) the hunchback man
hâ† nâ-nmâm tâ-pâ
the calling out hear happen
nŭmma : 'Nyî-a ngâ dârâb patch-
did : 'Men my things things
hâm detch ollâ bui-nyâ tâgdô'
the stealing to take are about'
hanma. Nimdâne-ha benma: 'Sijâ
(he) said. Blind (man) said: 'Now
ngâ ûtlyinne nâ dâ khâ;‡ ha gorâ-
I come will to you ; he getting
blâ eblâ yâ po-nŭmma, hü-etch-
up ladder run down did, hunch-
bâ hâ nâd kâ dailyâba
back's crying out direction
yâ-tŭnna, chipâr âk dâ-tûm tella,
running, 'dheki' one lying blocking
hâ chipâr yâ-tŭnna dû-
that 'dheki' running knocking
tûblâ âla dûr-dâ.
against leg breaks.
Hâ hab-lyî-hâ hab nyî gâ
There doing while thus man a
mô-blûm tâb ül-nâgâ halla
help to is coming probably that

going to separate.' So the blind man got a villager to lead him to one house, while the hunchback went into another.

But in the night the blind man heard the hunchback calling out: 'They are stealing all the things.'

The blind man called out. 'I am coming.' He got up and ran down the house-ladder, but fell over a 'dheki' (vessel for husking rice) as he ran towards the sound of the hunchback's voice, and broke his leg.

* 'ka halla' indicates reported speech.

† 'hâ' in oblique cases (accusative included), is 'lâ' (*vide* under 'Personal Pronouns.'

‡ 'nâ dâ khâ' are emphatic, because of their unusual position in the sentence.

tâ-pela detchâna nyî kéknŭmma.
hearing thieves men ran away.
Hŭ-etch bâ nyî-ê ba nyî khrâb-nmâ
Hunchback man the man groaning
âdnŭm-ma tâ-tlâ nimdâne bâ ha
sound hearing blind (man) the
ûmmâ nen-ga halla lenma.
came not considering that went out.
Lenla nimdâne nyî hâ
Having gone out blind man the
âl dûrnma kâ-pâ-nŭmma. Hâ
leg broken see happen did. Then
nimdâne bâ benma: "Nâ issh
blind (man) said: "You water
mûllija hâm keshla tû-mâ-nyilâ
all the secretly drink not if
sijâ sab lyîd-mâ-g'la."
now this happen not would have."
Hŭ-etch-bâ* ha benma: "Hâ-ka
Hunchback the said: "In future
hab lyi-n-kû-mâ." Âl
in that way do will never." Leg
dûrnâm dâ-b-kûlâ hâl syinlâ
broken bandaged feeding giving to
dâkû-nma.† Hâ kâ kuâ
drink stayed. After that
nimdâne-bâ bâ âla meg âl
blind (man) his leg a little better
tella meg ûdba lyit lâ bûllŭ
being a little to go being able their
âtt nâm-ba û-kûr-kû-nŭmma.
own home to go return again did.

Meanwhile, hearing that some one was coming to the rescue, the thieves ran away. The hunchback presently heard groans, and, as the blind man did not come, went out and found him on the ground with a broken leg.

Then the blind man said: "If you had not drunk all the water on the sly, this would not have happened." The hunchback promised he would never cheat him again, bandaged up the broken leg, and tended and nursed the blind man till well enough to walk.

Then they returned home.

THE PARABLE OF THE PRODIGAL SON (St. Luke XV, 11).

Lok nyî âk dâ-tlâ, kâ anyigâ
Once man a lived, sons two
dâ-tlêya.‡ Ainyâ yû -a âb-hâm
lived. Young-er the father to
benma: 'Abâ ngâlga dhrâb hok
said: 'Father, our things from

A certain man had two sons; and the younger of them said to his father—'Father,

* 'bâ' that occurs so frequently in this tale, answers to the Assamese particle 'tô,' whose nearest equivalent is the Hindustani word 'wallah,' as in 'punkha-wallah' 'chota-wallah,' 'ândha-wallah' (the blind one).

† 'kû' implies change from former condition.

‡ Apparently euphonic.

ngâp nemma sijâ jibba." Hâ me to share now give." Then
5 âb ha anyi bobû hâba* derâb father the two each things hâm pen jitlâ. Hâ the division giving made. After kâ-kuâ, ainyâ-yâ-ha âpa gâ that young-er the days few dâtla mû-ga derâb mûllija hâm staying his things all the nû-lai-ella, âdâ gûdâ- gathering taking distant country
10 ba ûnna.
to went.

give me the portion of the substance that falleth to me.' And he divided unto them his living.

And not many days after, the younger son gathered all together and took his journey into a far country;

Hâ gûdâ hâ nyedai-nyet-ma- There country in feast merry min lâ mû-ga derâb patch making his property mûllûngâm mâ-yûm-tella. all wasted.

and there he wasted his substance with riotous living.

Hab mâ-yûm tella dâd-kâ-hâ Thus wasted having remaining while
15 hâ gûdâ hâ demâ dûrrû ûtlâ, there country in great famine arose, mûg ai hob da-pâ-mûtla. Hâ, his belly for eat got not. Then, hâ gûdâ-ga nyi âk ga dâk gâ-l that country of man a inhabitant to ât-lâ, hâ nyi hê mnârâ† coming, there man that waste land pükh-rûhâ illyi kâ-il-yâ-tâ-ka short grass swine watch that
20 hal û-m tella. Illyi danâm saying go made. Pigs (by) eaten danâm aihi hok ai-hâb da-lû-daba eaten seeds from belly for eat full mûtlâ; nyi âkk nekhrâm hâ wished; man a even one there nyi hâm hogjâ ji-mâ man that to anything give not tella. Hen dâdlâha benma: did. Senses recovering, he said:

And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine. And he would fain have been filled with the husks that the swine did eat, and no man gave unto him.

But when he came to himself

* The adverbial force that this word gives to 'anyi bobû' cannot be translated.
† The Daffas have no 'fields' in which to herd swine.

27 'Ngâ âbga nyerrâ atch hâm ha
'My father's servants (plural) they
ûttû anyi-nâ dadba kâpâtella dellê
bread enough to eat find excess
dekhyenga dâd ba kâ-pâ tella,
superfluous remaining find,
ngâ da-pâ-yâ-mâ-ba kâ-nâ ba
I eat find not hunger by
si-lyâ-sû-tailyê. Ngâ sâ-kka
die am about to. I here from
28 âb-ga dâ-khâ-l û-g della
father's presence to going rising
bentailne : 'Âb, nâm lâ uisonsay will : 'Father, you both God
hâm lâ nânyâm ngâ lyi-mûr-
the and you both I done wrong
tella ; nâ kâ hab lyiyâ-kû-mâ*;
have ; your son as done have not;
ngâm nâ nyerrâ atch hâm
me your servants (plural)
29 lyid-na-ba lyi-m-taba.' Hab
work as work make.' Thus
mûlâ-ella hâk ka mûg âbga
mused having then his father's
dâkh ba ût-lâ. Okka âd-
presence to went. But distance
30 hâ üilnâm âb ha kâ-tûl-kâ-
in coming father the see
pâ-tella sâ mû-pâ-lâ
happen having pity musing
yâ-rû-lâ lûpâ gar-gâb-lâ
run meet neck putting hand round
31 mâpûb-tella. Kâ-a benma : 'Âb,
kissed. Son said : 'Father,
nâm-lâ ûi son hâm lâ nânyâm
you both God the and you two
ngâ lyi-mûr-tella ; nâ kâ
I done wrong have ; your son
32 hab lyi-yâ-kû-mâ;*' Okka âb
as done have not.' But father
ha nyerrâ atchâm hâm benma :
the servants (plural) them to said:

he said: 'How many hired servants of my father's have bread enough and to spare, and I perish here with hunger!'

'I will arise and go to my father, and will say unto him, 'Father, I have sinned against heaven and in thy sight: I am no more worthy to be called thy son: make me as one of thy hired servants.' And he arose and came to his father's. But while he was yet afar off, his father saw him, and was moved with compassion, and ran and fell on his neck and kissed him.

And the son said unto him —'Father, I have sinned against heaven, and in thy sight. I am no more worthy to be called thy son.'

But the father said to his servants: 'Bring forth quickly the best

* 'kâ' signifies 'though I formerly behaved as your son should have.' There is no word for 'worthy.'

'Ngâ müllija ezz hâm âl-yânn
'My all garments than best
ezz hâm anûba nâ leng
garments the quickly take out
gadlâ sâm-kâm-tâ, âlâ hâ tâ
bringing him clothe, hand on also
letchlâ ga-m-tâ, âl hâ lukhlâ tâ
ring put, feet on boots too
ga-m-tâ, sa hab kâ jît-yân-
put, cow female child fatter
gonnê sâ bôâ gadala pakhr-tâ*
than all here bring kill
ngâl datlyinn' âhâ khrûmdba;
we eat will to our hearts'content
hogba† hab lyittlyinnê? ngâ kâ
why thus do shall? our son
sâ ûl mnâk lâk châ-lin
Satan's country from rising
lyi-k-na haly-iba kâ-pâ
come again like as I have seen
gelkû, nyinâm kâ-pâ-gel-kû.
again, the lost I have found again.
Hokka bûllü sâ min-dab-lyi-
Then they dance together to
râb-nümma.
began.
Okka kâ abû ha
But son elder the
rongâ hâ lyitla, rongâ hokka
fields in working was, fields from
û-k-na nâm â gûm hâ ü-ly-
returning house near coming
kû-lâ‡ dûm dûm tâl toppû
home drums cymbals flute
ma la sâ-min-lâ âdnümmâm
playing dancing and sound
tâ-pâ-tella. Hâ nyerrâ âkk gâ la
heard. Then servant a calling
tachnümma:
asked:
'Hâ âddan ha hog madna?
'Here noise this what is?

robe, and put it on him; and put a ring on his hand, and shoes on his feet, and bring the fatted calf and kill it, and let us eat and make merry: for this my son was dead and is alive again; he was lost and is found.'

And they began to be merry.

Now, his elder son was in the field; and as he came and drew nigh to the house he heard music and dancing. And he called to him one of the servants and enquired what these things might be.

* This signifies 'kill for every one to eat'—'pâ-tâ' would merely mean 'kill'.

† This is the only way of expressing 'for'.

‡ 'ü-ly-kû-lâ' is a kind of imperfect past participle; contrast it with 'ü-t-kû-la' below, which may be described as the perfect past participle.

Nyerrâ ha benma: 'Nâ borh
Servant the said: 'Your young
ha üt kûla, nâ âb
brother having returned, your father
nâ borh-ham âlla û-k-
your young brother well returned
nŭmma kâ-pâ-kula hem poz-ûla
has seeing again being pleased
paia kutchû mûla sa kâ jitna
I am fortunate thinking calf fatted
hâm pakh-lâ.
the killed has.

And he said unto him: 'Thy brother is come, and thy father had killed the fatted calf, because he hath received him safe and sound.'

Hâm tât-lâ, hâ-hâ âlla, nâm-hâ
This hearing angry very, house into
âk-mâ-tla. Ilâ âb ha nâm
enter not did. Then father the house
arrû hok len ât kû*
inside from coming out come inside
hatla. Okk ha âb hâm ben-rû-nŭmma:
said. But he father to answered:
'Taiâ! tâsinâ! hada nyî âllâ
'Hear! look! so many years (and) days
nâm müllâ, nâ benâm hâm
you on behalf of, your word it
tellûtella-lâ lyitnŭmma, okka
heeding I have worked, but
ngâ âzin-orûm hâm hâl sin-lâ
my friends to giving to eat and
sâ-min-daba nâ eibin dorg-khrâm
drink make merry to you goat one even
jimâ; okka nâ kâ ha nâ
gave not; but your son he your
derâb patch nû-lâ ella nyemm
goods goods taking away women
lagba sâ lûpela†-ûd-kûn hâm sa kâ
with play wasting returned him calf
jitnâm pakh jiâ-lyi-khrâm-nyâ.'‡
fatted kill.'

But he was angry, and would not go in; and his father came out and entreated him.

But he answered and said to his father—'Lo! these many years do I serve thee, and I never transgressed a commandment of thine, and yet thou never gavest me a kid, that I might make merry with my friends. But when this thy son came, which hath devoured thy living with harlots, thou killed'st for him the fatted calf.'

* 'kû' draws attention to the fact that he had already refused to come inside.

† The idea underlying 'lâ' taken with 'sâ' is 'he heading the merrymakers and paying for all himself;' 'sâ-min lâ' would denote 'each merrymaker paying his share,' or a general feast.

‡ The meaning 'giving to him and not to me' cannot be expressed word. for word.

Âb ha benma okka: 'Kâ, nâ ngâ
Father the said but: 'Son, you me
lagba dâ-ki sû-dna, ngâ
with remaining always are, my
derâb pâtch, mûllûsi nâ-ka mâba
goods goods all these yours not if
hîga ?* Okka hogba hab lyi-mâ-
whose? But why thus do not
tai lne? nâ borh ha ûî mnâk-
shall? your brother Satan's coun-
lokka châ-lin. dû-k-na
try from rising appeared again
halyiba, kol nyin-kûnna,† sijâ
like as, formerly lost was, now
kâ-pâ-gelkû.'
is found.'

And he said unto him: 'Son, thou art ever with me, and all that is mine is thine. But it was meet to make merry and be glad, for this thy brother was dead and is alive again; and was lost, and is found.'

I now think we have advanced far enough in the language to discontinue the practice of placing the English word under the Dafla word.

THE TALE OF THE BRAHMIN AND HIS SERVANT.

(From Mr. Anderson's "Cachari Folk Lore.")

Kol Bâmom âkk gâ lagba nyerrâ
âkk dânma. Âl golla Bâmûm hâ
ai nâm hâ ü-tâ-ilya hâ Bâmûm hâ
nyerrâ-hâm kopâ pom-gâ khrîb
darâb patch hâ lâ bâm dabâ jitla.
Bâmûm ha benma: "Sâ kopâ sâm
âlba kâ-l-bâ-tâ nâ damâba; ngâ
hogba hab bendna‡ ngâ hâlo dâyâb
kâdna hab lângk dâyâba tâ kâpâ-
denna. Hal bem-pela ma û-cho-
nûmma. Meg kâkuâ, kânâ tella,
nyerrâ ha kopâ â plom hok âkk
plûlâ Bâmûm â lângk dâyâb
nârâblâ kâ-kin la dab nebâ. Hab
kâ-kin kâ-kin lâ ling-luûm-gâ§
kopâ mûll ûngâm da-nyâ ganbâ.
Meg kâkuâ Bâmûm-a tach-nûm-
ma. Nâ egin bâg danâm ha

There was once a Brahmin who had a servant. And one day, when they were going to the house of the Brahmin's mother-in-law, the Brahmin gave his servant a bunch of plantains and other things to carry, and said to him: 'Now mind you don't eat those plantains, for I can see just as well behind as before. And so saying he marched ahead. Presently the servant, getting hungry, plucked one of the plantains from the bunch and, holding it out to his master's

* A common method of emphasizing a positive statement.

† 'kâ' implies 'change of state,' as illustrated frequently already.

‡ The roundabout method of expressing 'because,' 'why do I say this?'

§ Literally, 'three or four times?'

hogab lyinma? Hâ nyerra ha benma: Kâj nâ ngâm benma hâbla dâ (il) yâba kâ-pâ-denna haba lângk dâ (il) yâba tâ kâ-pâ-denka* hatla. Hâ ngâ kopâ âkk akkba nâm kâ-kin kâ-kin-lâ ngâ datnŭmma, hâ nâ hogjâ be-mâ. Nyerrâ hâ hal benma tâ-pela Bâmûm ha hogjâ be-mâba gom-be-mâba ûn-na. Meg kâ kuâ âra† hâ, etchin dûd hâ,‡ etchin mal dadba§ danna. Khawai ngoi meg dâ-tla, Bâmûm a nyerrâ-hâm chir-kin-gon‖ jitla mûllûngâm âtta âp¶ ganŭmma; etchin da-taily lâ nyerrâ Bâmûm-hâm tach-nŭmma: Bâmûm, sâ khawai ngoi sî okk okkaû-ba jâl lyidna-lyê, mûllûnga lekinba jâl lyidna-lyê? Bâmûm ha ben-rû-nŭmma: Mûllûnga lekinba lyidna. Hâ nyerrâ benma: Habnyilâ ngâ ngoiyê nâ ngoi lagha dâ-kin-dâ** Nyerrâ ha hal benna Bâmûm hâ etchin âg hâ†† ngoiâm kûp-jila mobûr‡‡ jig-nŭmma. Hab muijtella Bâmûm ha hogjâ da-kmâba§§ nyerrâ ha mûllîjuhâm dag-nebâ.‖‖ Meg kâ-kuâ lâmplâ hâ ûd kâ hâ gîa sûn êgâ kâ-pâ-tella. Hâ sûnâm kâ-tlâ nyerrâ ha tach nŭmma. Nâ sâ sûn sâm hogal amin danna? Bâmûm ha benma:

back, ate it. And this he did again and again till all the plantains were gone. Presently, when the Brahmin asked what had become of the load, the servant said: 'You told me you could see behind as well as in front. So I showed you each plantain before I ate it, and you never said anything.' So the Brahmin went his ways speechless. (Literally: Hearing the servant talk thus, the Brahmin without saying anything went on in silence.) Presently they stopped and cooked their mid-day meal, and they had got with them a few *khawai* fish. But the Brahmin only gave one to his servant and kept the rest himself. And when he was about to eat, the servant asked—'Oh! Brahmin, do *khawai* fish swim about singly or in shoals.' The Brahmin answered — 'In shoals.' So the servant said—'Then my fish had better go with yours;' and, so saying, he threw his fish on the Brahmin's mess, defiling the whole thus.

* 'ka' for reported speech.

† Morning or mid-day. ‡ 'dud ha' at eating time. § 'mal dadba'—'to prepare and eat

‖ 'chir' is the particle used when a very small article is implied.

¶ Literally, 'holding took'. ** Literally, 'my fish remaining with yours well is'.

†† 'âg hâ'— on top of. ‡‡ 'mobûr' is the Assamese 'chûâ'— defiled.

§§ 'da-mâba' would mean 'eating nothing'; the insertion of 'k' implies 'getting nothing to eat, although he was hungry.'

‖‖ Force of 'g' is 'he ate *up another's food*'.

So the Brahmin got no dinner, and the servant ate the whole.

Sâ sün sî "gêyâ" sün-a Nyerrâ ha benma, Mâ, sâ sün sî 'ga' sün-a; ngâ benam-iyâ benji bainyilâ nâm o-ûng-gâ jitlyinna, nâ benamiyâ jit* bainyilâ, nâ ngâm o-ûng-gâ jîlyaba. Sa sordne kâ ütchemâ† kâ-pâ-lâ nyerrâ ha tachnümma: Sâ sün sî hog sün-a? Bûllü benma: 'Ga' sün-a; hatlâ Bâmûm âm nyerrâ ha tokûr‡ kâkhrâ-mâba o-ûng-gâ jinma.‡

A little later they came across a number of *simul* trees. Seeing them, the servant asked: 'What do you call these trees?' The Brahmin said 'gêya.' But the servant said: 'No, these are 'ga'; if I am right, I will beat you five times, if you are right you will beat me five blows.' And meeting some boys grazing cattle, the servant asked them: 'What trees are these'? They said 'ga,' and directly they said it, the servant dealt the Brahmin five blows.

Hâ kâkuâ sîbin ollûm-gâ kâ-pâ-gallyê. Nyerrâ ha tachnümma: Sâ sâ§ nûmû dadna‖ sâm hogal amin danna? Bâmûm ha benma: Bûllü amina 'sibin.' Nyerrâ ha benma: Mâ, sî 'sîbbin-a.' Bencho-hâ lyinâm haba Bâ-mûm hâ benma âlla bemâ-tala nyerrâ ha Bâmûm hâm o-ûng-gâ tâ jinma.

Next, they met a drove of goats. The servant asked: 'What is the name of these animals that are grazing'? The Brahmin said: 'Their name is 'sibin.' The servant said: 'No, these are sibbin.' And in the manner described above, the Brahmin being proved wrong, the servant struck him five times.

Hokka bûllü pakâm âtchâm kâ-pâ-gallye; Bâmûm ha 'pakâm' amin gallye, nyerrâ ha 'pakâm' amin gallye Bâmûm hâ benma âlla bemâ-tûklyilla ¶ nyerrâ ha o-ûng-gâ jinma. Bâmûm ha â arrûhâ

Next, they came across a flock of paddy-birds, which the Brahmin called 'pakâm but the servant 'pakâm' (strongly accenting the last syllable), and again the Brahmin was proved wrong and got five blows.

* 'jît' means 'true'. † Plural termination, for human beings only.

‡ 'tokûr' means 'in answer;' 'jinma' here means 'hit'.

§ 'sâ' (sounded slightly longer than the word for 'here') means 'animals'.

‖ 'nûmû dadna' literally means grass-eating'.

¶ This implies 'for the third or fourth time.'

ma-a-nŭmma: mŭchin henchin mân lagba be-min berâ minslâ ben-ja minglâ hog bem-pâ-lyin-palâ? * Hokka Bâmûm hâ ai nâm âgûm hâ ûntaillâ Bâmûm ha kânâ âl tella nyerrâ hâm û-cho-nella dastûs-lâ ma-lyâ† tek‡ hal ben tâ ka hal ûtcho-matlâ.§ Nyerrâ ha u-cho-lâ pajâb âkk meng dal, hâ lagba kopâ sûn hâ choy‖ pâr nâm lâ hok, ejâg a-lû tella¶ â khrû yâ tek‡ hatâ. Bâmûm ha û-ch-tella si-he hâ pajâb â hâm jop jitla Bâmûm ha â-hâm dakâ-tella âl-mâ khrâm, kânâ hâ hog mai-â-nep mûlla** da-tnepu mûtlâ. Hab ben ben Bâmûm hâm nyerrâ hâ hûnyi†† bem-pâ-tella. Hâ hab lyihâ mûg borhob hitti tâg hetla nyerrâ hâ âlâ hâ ji-lû-tella, mûg borhob ji-tâ ka‡ hetla. Hokka nyerrâ ha hitti hâm bûlaiella meg âdâ hâ û-ginla he-chinna nyi âkk kâ-pela, hâ nyi hâm hittl hâm hog berû malû-pâ kâ-kâ-tab ka‡ hatla. Nyi hakhritâm-tella‡‡ hitti hâ he-lû nŭmma mûg borh hâm benma nyerrâ sâm ment kâ hela hêlû-tella; hâ nyerrâ ha chitti hâm sûr-mû-sûr kâ-la-kûp-â tella khribtâg§§ het ba ka hatla. Chittî hâ ma lûmanma: 'Borh, sâ chitti sâm kâtla ngâlu kâ‖‖ nyijir hâm sâ nyerrâ sâ

The Brahmin repeated to himself the proverb: 'It is idle to argue with a fool.' And when they were now come near the Brahmin's mother-in-law's house, the Brahmin, being very hungry, sent his servant on ahead to beg them to get supper ready. So the servant went on ahead and bade the Brahmin's mother-in-law cook a duck and put lots of plantain ashes with it. And when the Brahmin arrived his mother-in-law set the duck before him, and though he did not like its taste he was so hungry that he had to eat it. By this means (literally: 'on various occasions when he spoke') the servant put the Brahmin to shame. So he wrote a letter to his younger brother and sent it by the servant, telling his younger brother to kill him. The servant took the letter and after going a little way met a man who knew how to write, and told him to

* Literally, 'what can avail talking and arguing with a fool'?

† 'lyâ' signifies 'before the Brahmin arrives.' ‡ *Oratio obliqua.*

§ The literal translation of the whole involved sentence is 'made the servant go ahead, that, arriving first, he might tell them that they were to get food and drink ready before the Brahmin's arrival.'

‖ 'choy' means 'ashes.'

¶ 'ejâg a-lu tella' means 'adding a great deal' 'jop' means 'lifting up', or dishing up.

** Literally 'in hunger what can I do, thinking, decided I must eat.'

†† Or, more literally, caused shame to the Brahmin by what he said.

‡‡ 'khri', means to speak from writing or read out.

§§ 'khrib' = 'another,', 'tâg' = 'a'.

‖‖ There is no separate word for 'niece', loosely she is called 'daughter' or 'child.'

anûba nyemm jitlâ ngâ hâ nyemm jily ka tangam ûm lâ* de-mâ. Hâ chittî hâm nyerrâ ha bû-lai ella Bâmûm hâ borh âlâ hâ jitla, borh

let him know what the letter contained. The man read it and told him that he had told his brother in the letter to kill the servant. Then the servant tore the letter to pieces and told him to write another, with the following words in it: 'Brother, on receipt of this letter marry my niece at once to this servant, I cannot come to the wedding. The servant took this letter and delivered it to the Brahmin's brother, who read it, and, though very angry at heart, but not daring to disobey his elder brother, gave the girl in marriage to the servant.

ha hâ chittî hâm kâtla hâ hâ hâtûr† hârela, â arrilhâ hâ hâ dakhrâm‡ abû-ga§ beng da-nâm hâ tellû mâ-ba hog lyin-pû nyerrâ hob kâ hâm nyemm jitla.

Hâ kâ kuâ Bamûm ha nyerrâ hâm meap buddê‖ memâ buddê hal kâ tâb ûtlâ. Bâmûm ha û-chlâ hâ berû hâ tû-tlâ nyerrâ hâm ma-tâba lyitlâ; okka ma kâ nyîjirha nyemm jinâm ha ma-tâb lyinâm hâ tâpela mû¶ nyol hâm bentûm tella: nâm Bâmûm ha manpû-kâhadâ.

Soon after, the Brahmin came to see whether his servant had been killed. On arriving, and hearing what had happened, he determined to kill the servant, but his niece who had married the servant hearing he had determined to kill him informed her husband that the Brahmin wished to kill him. Hearing this, the servant seized and brought in a calf, and tying its four legs together, put it in bed with his wife.

Hâ hab benâm hâm nyerrâ ha tâtlâ sa hizzir dorrg** nâ-tû-lâ bolâell, âl âlâ apl bubu hâm let-lâ, mûga nyîhî lagba yub-ka-hâ japlâ âb-telâ.

* 'I shall not (now) be able to come' would be 'um-lâ-mâ'.

† Here 'hatûr' means 'much' or 'greatly' and 'hâ hâ hârela' means 'being angry', the words following mean 'within his heart concealing his anger.'

‡ 'da-khrâm'= concealing.

§ This is the only method of expressing 'not daring' *viz.*, by a rhetorical question.

‖ In dependent clauses 'buddê' is used for 'lyê'.

¶ 'ga' is omitted, partly for euphony's sake, and also probably because 'possession' is not strongly implied.

** The Assamese 'goru cheori ejoni' exactly translates 'sa hizzir dorrg'.

Ai hâ Bâmûm ha âl* mûg dûn† hâ yub-ka hâ kâtlâ nyîhir nyol nyu‡ yubedan lâ hal sa kâ hâl nyerrâ hal hab nâm mentlâ.

In the night the Brahmin came and seeing his niece in bed, thinking husband and wife were asleep together, killed the calf, believing it to be his servant.

Âr hâ kâtlâ sa am me-mûr-taba âtte mûr dusuklâ nyerrâ hâm benma sa hâm anûba lidkâ hatlâ. Nyerrâ ha sa hâm selâ el,§ bollû‖ hâ âme sâdlyin¶ lâ dûdba litlâ. Hab ma-tlâ Bâmûm ha sa men kâ 'jogor' hâ ûî pâdâr daba lyitlâ, nangim nyî hâm ben-tâm-mâba** etchin datkâ†† hala grâtlâ. Mûllijâ kâm dât-kel mat-lâ, nyerrâ ha bollû hâ lyâ linla‡‡ sa âme hâ nâ-tû-tella grâ-tlâ: Bamûm a sa me-mâ; hogba etchin jidna, sa men k-hob mâ.

On the morrow, seeing that he had killed a sacred animal by mistake, he was confounded, and told the servant to bury it at once. The servant took the calf into the garden and buried it with its tail sticking out of the ground. After this, the Brahmin set about expiating his guilt for having killed the sacred animal, and ordered that the villagers be summoned to a feast. When all were assembled the servant ran into the garden and dragged the calf by the tail and shouted: 'The Brahmin did not kill the animal; Oh! no! It is not because he killed the animal that he is giving the feast; Oh! no! Then all the party dispersed and went home.

Hâm tât-lâ nyî-a mûllûnga âtte âtte nâm-ba û-kûr-ne-kunna.

* 'Âl' — 'having come'.

† 'dûn' is the relationship a girl after marriage bears to her real family.

‡ 'nyu' here means 'and'.

§ 'Assamese' 'tâni at'—'dragging'.

‖ 'bollâ' means 'garden'.

¶ 'sâdlyin' means 'sticking out'.

** 'ben-tâm-mâba' means 'without giving them the chance of answering,' he insisted on their coming.

†† Generally 'ka,' denoting reported speech.

‡‡ The verb 'to run' is generally 'yî,' sometimes, as here, 'lyî,' 'linla' gives 'lyâ' the meaning of running out (into the garden).

The following interesting narrative is not so easy for a beginner to follow and I have decided, to place the corresponding English words under the Dafla ones:

POISON.

55 Ngâlu Nyîsinga ôpû-hâ oml âp-denna.
We Daflas arrows on poison put.
Ôml dâk tâlba halyi nanga sâ
Poison place up to plains villages here
ka la pol barg-ba ûdba lyidnepü
from moon one about to go will be
56 Ngâlu Nyîsinga hâ û-t-mâ
We Daflas there go not.
Aiânga oml nâl pâdna. Om-
Abors poison bring supply. Poi-
sûna châ sûna hab lyidna. Oml-
son tree tea tree like is. Poison
57 a sûn mem hâ dâdna. Mem eyin
the tree root in is. Root potato
hab lyidna; ked hokka dû-l nâdna
like is; ground from digging take.
Sûn ha jelyû hâ dâdna.
Tree the marshy ground on are
58 ûllû lûn âgûm-hâ dâdna; hâ
stony rock near is; it
âgûmhâ dûr derâ tâppâm-a dâdne.
near summer winter snow remains.
Ûllû lûn au wa tab mûlliga
Stony rock top on snakes many
59 dâdne. Tab sâtne nyî har-
are. Snakes girth man's leg (above
po dâdne, kâyâ bala chanyi haba
knee) are blackish yellow like
lyidna, ehi homgâ âssâ denna.
are, teeth (fingers) three long are.
60 Taba nyiam che-lyâm, sidna. Nyie
Snake man a biting, dies. Men
oml nû-tâba ü-lyâm,
poison bring in order to coming
ûllû au hokka taba pâl-lâ
rock above from snakes dropping
61 nyi-âm che-dna; nyî nikhru hokka
men the bite; men twenty out of
illyi ângâne taba che-dna.
ten five snakes bite (kill).

We Daflas tip our arrows with poison. The place where it is obtained is a month's journey from the plains. We Daflas do not go there, the Abors bring it down. The tree yielding the poison is like a tea tree; the poison is in the root, which is like a potato, and is dug out of the earth. The bushes grow on level ground near a great rock, round which snow lasts all the year round. On top of it are many snakes, the largest being as big round as a man's leg, they are yellow and black, with teeth three fingers' breadth in length. If one bites a man he dies. When men come to dig for the poison, the snakes drop down from the top of the rock and kill (bite) them, out of twenty they kill five or ten.

Oppo porâ illyi sab sa lâ-lâ fowls
liquor pigs mithons cows offering
ûi pâ-na, ûi pâ-mâ-lyâm,
God appease, God not appeasing,
nyadanga ho-dna, ishi tâ-lâ
rain falls, flood down-coming
oml kâ-pâ-mâ-dna; nyi
poison see happen not do; men
mûllinga si-dna.
many die.

The men offer up liquor, fowls, pigs, mithon, and cows; if they do not, rain falls and the floods cover the poison place, and many men are killed.

Oml-a a hâ âb-na, anûba
Poison the body in striking quickly
si-dna, âlâ-hâ âb-na, hâsobba
dies, arm in striking, slowly
si-dna. Aiânga 'dorob' chendna,
dies. Abors antidote know,
ngâlu chem-mâ.
we know not.

A man struck on the body with a poisoned arrow dies at once, but if struck on the arm he dies after a few hours. The Abors know of an antidote; we do not.

Oml âbnâm nyi hâm kâ bûna
Poison struck man the child borne
nyemm-a khrâ-tâ-lyâm âl dukna,
woman stepping over well becomes
hatna; nyi ûi âm issha
they say; man's blood the water
tâ- yâ tella, tû-lyâm,
(with) mixed having, drinking,
âl dukna hatna.
well becomes they say.

But they say that if a woman who has just borne a child steps over the wounded man he recovers, also if he drinks human blood mixed with water.

In Part II (Verbs) reference was made to the different changes in the form of verbs, for which no rule can be laid down.

The following sentences will illustrate this:

'Ngâ top-pâ *tû*-k-ba hag denma' means—

I begged him to release me (let me go).

'Ngâ top-pâ *dû*-kâ-ba hag denma' means—

I begged him to release him (*i.e.*, another man).

If in my bungalow I tell a Dafla that I am going out shooting to-morrow, and that he is to come too and bring from his house, that is, from some distance, his double-barrelled gun, I say—'Arlâ ngâ nyin ûla grâ-tailne; nâ-tû, môbû bûplûm hâm bûg-lyû, ûnjû.' But if the gun is already in the bungalow, so that he does not have to bring it from a distance, 'bûg-*lyi*' is the word. Similarly, if I say: 'You will have to bring three days' supply of rice' it is 'Yûp (= nights) âom gâ-b embin bâg lyi *or* bâg-lyû,' according to whether he has a store of rice at the bungalow or at a distance ('bûg,' sometimes 'bû,' is to carry on the shoulder; 'bâg,' sometimes 'bâ, to carry on the back as a load).

If I tell a Dafla he is to come with me on a three days' shoot, he will ask—

Nokâ-ba ngâl hûdilâ û-shi-tailne?

i.e., When shall we start off?

The nearest equivalent to 'nokâ ba' is the Assamese 'bahiraloi' translated by 'off;' 'shi' implies that we are not going in any particular direction, and can only be inserted when such is the meaning implied.

If a Dafla says to his wife: 'Nyi anyigâ a-il-neptû', she understands that two neighbours living in the same village will be 'calling' at the house. But if he says 'nyi anyigâ u-il-neptû', he means that the two will be men from another village, or a long way off, who will 'arrive' at his house, probably to stay.

If a Dafla meets me and introduces two chiefs with him he will say: 'Sâ nyi si *âlye*,' *i.e.*, these men have come and are now present, but if he gives me information that some chiefs not present have come, he will say: 'Nyi anyigâ u-ilye', *i.e.*, two men have come, but are not present now.

In a march through the jungle with Daflas, if I wish to tell them that we will halt at the first river that we come to, I say: 'Ish kâ-pâ-kâ, yûp-tâ-jâ' if I mean 'for the night', 'yûp' implying that; but if I mean 'for the midday rest' it is: 'Ish kâ-pâ-kâ, *dâ*-tâ-jâ.

The following two sentences illustrate the difficulty one experiences with the tenses,

A Dafla boy is learning at a school away from his home. If I ask 'Who is paying for his education at present?' the answer will be—

'Müg dâd kâ nâm hâ nyî-e ji-khrâm-*gad-nepü*,' *vis.*, 'The man in whose house he is living is probably paying.' But 'ji-khrâm-*bâ-npü*' means 'has probably paid up to now.'

As already mentioned under Particles (Part II, Verbs) the force of 'g' is rather hard to define. Here is another illustration:

Looking up at the hills, I say to a Dafla: 'Nyîsu gûdâ tâ-lâ (=up in) râtche (landslips) chelongâm (literally, worn and cleared) kâ-pâ-*ge-dâ*' *i.e.*, 'I see landslips *have* occurred in the hills.' 'Kâ-pâ-ge-denna' would mean 'I see they are habitually occurring.'

The following illustrates the difficulty one sometimes experiences with the first and second persons of a verb: If a Dafla asks for a pass to go to the hills to take delivery of a mithon owing to him, and I object to grant it, and suggest his waiting till next cold weather, I say: 'Derâ-lâ sab *pêlyinpü*'='You will get the mithon next cold weather,' *i.e.*, 'You are not likely to lose the mithon altogether, by waiting till next year, are you?' He answers: 'Derâ-lâ pê-*tenpü*'='Yes, I shall get it next cold weather.'

The following sentence illustrates the Dafla method of expressing 'last month' and 'next month':

Sâ pâl sâ âla nyikhrû la plîn gâ-k hadâ;
Here month this (in) days twenty and eight that they say;

kyânâm pol bârgna hâ âlâ-ba lyîl-nepü hadâ.
(twenty) nine month one from that to be will they say.

The meaning is (talking of the month of February): 'In this month they say there are twenty-eight days. They say there will be twenty-nine days from last month to next.'

Here 'bârgna,' a particle whose usage is explained in Part II, Numerals, meaning 'one' month, implies the previous month, while 'âlâ' whose usage has been explained in Part II, Demonstrative Pronouns, implies the coming month.

One may also notice in passing that having just mentioned *twenty*-eight, a Dafla does not consider it necessary to repeat the word twenty (nyikhrû) before nine (kyânâm) to express twenty-nine.

The Demonstrative Pronoun 'hâ' is also used in a somewhat similar way. Compare the following :

Ngâlu Nylsunga, nyob pâtlyi-ka halyâm, hâ pâl hâ pâtlyl hal tâppâ-cho-dna. Nylu orûm-a ben-tûm-denna.

We Daflas war wage will that say if there month that (in) wage will that hear happen first do. Friends allies inform do.

The translation is—

'We Daflas know in the *month before* they (the Abors) actually raid us, that they have decided to raid us. Our personal friends, and those people of other villages with whom we are on friendly terms give us information.'

I may explain in passing, that these hill people, having decided on a march or a raid, wait till the first appearance of the new moon, and then set out, travelling by night if secrecy is necessary.

PART V.—VOCABULARY.

1. DAFLA-ENGLISH VOCABULARY.

A few Dafla words are here given which have no proper English equivalents, or whose English equivalents are doubtful or could not very well be given according to their initial letter in the alphabetical order I have adopted :

Aiâ, the Abors—a loose term including all the tribes living in the neighbourhood of the Apa Tanang country which are not Dafla or Apa Tanang, but does not include what we know as Abors, *viz.*, the tribes living in the direction of Sadiya, a place unknown to the Daflas.

Blembû, an animal resembling from its description the chamois, but perhaps the 'tâkin' of the Mishmi Hills, found in the snows ; its hide is used for shields.

Bloppa, the small cane hat usually worn by Daflas.

Chimûr, the hill Miris.

Domchi, the band with pieces of bell-metal on it, worn round the forehead.

Dûmkâ, the long brass pin through the bunch of hair gathered over a man's forehead.

Dûmshâ, the bunch of hair itself.

Ebl, the lower garment worn by women, like the Assamese 'meckla.'

Hûhi, the bell-metal plates women wear round the waist.

Hûpla, the cane girdle on which the above are fastened.

Koyâ, a kind of Thibetan goat, very agile, found in the snowy precipitous ranges.

Krâppâ, the Assamese 'sorti,' the beam under the 'kenchi' in a house.

Lel oml, a certain poison ('oml'=poison) for tipping arrows, obtained, according to the Daflas, from the root of a tree growing high up in the hills.

Lel lûn, the rock on which the tree just mentioned is said to grow.

Lûkrû, the cane plaited tight round a woman's leg above the ankle and below the calf.

Lûrûm, the cane similarly plaited on a man's leg.

Mâj, the tongueless bells used as money from Thibet, sometimes called in Assamese 'Deoganta.'

Nyem tâb (literally female sugarcane), a crop grown in the hills, for food.

Ô, the thin rings of cane, several of which are worn round the waist by Daḟla men and women.

Pî, a smelling mouse, but distinct from the musk rat, which is 'kirti.'

Pûnyû, the stick for stirring rice while boiling.

Rûben, the pieces of silver, sometimes of large size, worn in the ears.

Satâm, a leather shield made of the hide of the 'blembû.'

Târ, a crystal bead worn on necklaces.

Tâyâ, the Assamese 'koni dhan,' a cereal.

Têî, a kind of mole, the local Assamese name is 'shihil mia' or 'tetera koodoo.'

Temmî, the Assamese 'bobosa,' a cereal used by the Daflas for making liquor.

Tona, the red garment worn by women round the chest.

Yûr, the Assamese 'moroli,' beam of a house.

Yûk kû sûdâ, the Assamese 'kenchi,' the cross beam supporting the roof of a house.

2. ENGLISH-DAFLA VOCABULARY.

[NOTE—ORDINARILY ONLY THE ROOT OF A VERB IS GIVEN.]

A.

Able (to be), *v.* chen, or ma-lâ ; see also 'lâ' under 'Particles.'
About, *adv.* (meaning approximately), (particle) khâm.
Above, *adv.* and *post pos.*, au.
Abuse, *v.* âgâm ben, literally speak abuse.
Acid, *adj.* of unripe fruit, that affects the teeth, etc., and of quinine, kâmbê (*cf.* Assamese 'keha') ; 'kûssû' answers to the Assamese 'tenga' of lemons, etc.
Accompany, *v.* û min ; *see* 'min' under 'Particles.'
Accuse, *v.* nelin hempâ.

Admit, *v.* (acknowledge) â.
Advise, *v.* tom-sûr.
Adze, *n.* Akh.
After, *adv.* and *post pos.* kâkuhâ.
Again, *adv.* loktâ.
Agree, *v. see* 'Assent.'
Aim, *v.* yîr *or* khrü.
Air, *n.* dolye.
Alive, *adj.* tûrdnü.
All, *adj.* mûllû.
Alligator, *n.* bûr.
Alone, *adj* âkkin.
Always, *adv.* Mûllû-â.
Ambuscade, *n.* tollyâ; 'lying in ambush' (Assamese 'kâp loi') is 'tollyâ lâ.'
Among, *post pos.* lepâ-hâ.
Ancestors, âtt-âb si châ hâ.
And, *conj.* lâ.
Anger, *n.* hâ hâ; 'Don't be angry!' is 'bechâ hâ hâ yo!'.
Animal, *n.* sâ (this means 'game' in general); 'sanu samin' means a big animal that could kill a man.
Answer, *v.* ben tûm.
Ant, *n.* (general term) torûb; (white-ant) rûpchi; (small black ant) rûpchi kâyâ.
Aqueduct, *n.* chonka.
Arm, *n.* âlâ; (forearm) lâplâ; (upper arm) lâpâ.
Arrive, *v.* û-ch.
Arrow, *n.* ôpû.
Ashes, *n.* mûi.
Ask, *v.* tach (a question); (to do anything) hag.
Ask for, *v.* (money, etc.) ko (shorter than 'kâ,' to wear).
Assent, *v.* tellû.
Aunt, *n.* (father's brother's wife) nau.
Avalanche, *n.* râtchû; ('an avalanche is occurring' is 'râtchê chê-dna.'
Awake, *v. trans.* mo; (*int.*) ho-râb.

B.

Bachelor, *n.* tûmb.
Back, *n.* lânk; (of a knife, etc.) yogga.
Bad, *adj.* âl-mâ.
Bag, *n.* (wallet) igin.
Bake, *v.* (in oven) hâ.
Bald, *adj.* dûmbin.
Bamboo, *n.* a; (a bamboo 'choonga') ûddû.
Bank, *n.* (of a river) soilyâ sugûr.

Bark, *n.* (of trees) sûkkû; okr.
Bark, *v.* (of a dog) pû; (of a deer) kâ.
Barren, *adj.* (of land) chikhrû-dekhrâna; (of a woman) tûrûn gûmna.
Basket, *n.* pasi (probably from the Assamese).
Bat, *n.* (the ordinary kind) tâpin pench; (flying fox) tâpin peng-ga.
Bathe, *v. intrans.* hûa.
Bead, *n.* tassi.
Beak, *n.* hibû.
Beam, *n.* (*see* 'Plank').
Bear, *n.* shûtûm.
Beard, *n.* âgûm.
Beat, *v.* (with stick) jî; (with hand) ma.
Because, *conj.* sâ haba (literally, 'on account of this').
Beckon, *v.* hoi-âb.
Bed, *n.* bishing, mâyâb.
Bee, *n.* (the large kind) tong; (the ordinary kind) ngoinya; (a very small kind) tar.
Beef, *n.* sa edin [literally, cow (or bull) flesh].
Before, *adv.* and *post pos.* (of time) kolga; (of place) âgadalyûba.
Beg, *v.* (alms) kogâ *or* kogrâ.
Begin, *v.* lyi (meaning generally 'to do').
Behead, *v.* dûm-pâ hâm parilâ kûpâ (literally, 'cut right off and throw away the head').
Behind, *adv.* (of place) nâmyûmdalyâba.
Believe, *v.* tejji.
Belly, *n.* aiyê.
Bend, *v. trans.* türkû; (a bow) hen-gâ; *intrans.* (of a river) pâ-kûpâ-la.
Bent, *past participle*, pûg-gür; pâ-yâ.
Betray, *v.* ben-tûm; 'do not betray me' *is* 'ngâm ben-tûm mâba.' The real meaning seems to be 'to inform against'.
Big, *adj.* ke *or* koi.
Bind, *v.* (a prisoner) le.
Bird, *n.* pattâ (general term).
Birth, *n. see* 'Born'.
Bite, *v.* che.
Bitter, *adj.* kâmbê (*see* 'Acid').
Black, *adj.* kâyâ.
Blade, *n.* (of knife, etc.) yotchi.
Blame, *v.* nelin hempâ.
Blind, *adj.* (where eye is enlarged and pupil turned white) nyîl; (generally) nyichâ.
Blood, *n.* ûi.

Blow, *v. trans.* mi ; (*intrans.* 'of the wind') dâ lyi, literally, 'to make a gale'.
Blue, *adj.* nej.
Blunt, *adj.* (of a weapon) âre-mâ (literally 'edge is not').
Boat, *n.* nâ.
Body, *n.* seminâ ; *also* a.
Boil, *v.* (1) *trans.* (rice) ma, (etchin='boiled rice' Assamese 'bhât', hence 'etchin madha' is literally, 'to prepare boiled rice') ; (meat, etc.) is 'iss ha khrû' (literally to stew in water) ; (water) hû ; (potatoes, etc.) hûm (causative of 'hû'); (2) *intrans.* (water) chir *or* âg.
Bone, *n.* alâ.
Boot, *n.* lukh ; *sometimes* lukhlâ.
Born, *v.* (to be) sû.
Borrow, *v.* nâd che.
Bow, *n.* illyi.
Box, *n.* (Assamese word) perâ.
Bracelet, *n.* koz.
Brains, *n.* pûn.
Branch, *n.* (of tree) hâba.
Brand, *v.* bletchi.
Brass, *n.* pitor (apparently borrowed from Assamese 'pitôla').
Brave, *adj.* harna *or* haine.
Bread, *n.* ûttei.
Break, *v.* (1) *trans* (cup, or brittle small thing) modûb ; (a long article, leg, etc.) âlmû tar : (2) *intrans.* (cup, or brittle small thing) dûb ; (a long article) dûr ; (to be found broken) dûs ; (to remain broken) dûbl-dâs.
Breakfast, *n.* chinka.
Breast, *n.* (man's) hâblâ ; (woman's) etchâ.
Breathe, *v.* sâ.
Bridge, *n.* (the ordinary kind, Assamese 'dalong') dollam ; (the narrow kind, Assamese 'hâ-ko') sog ; (the kind made of wire or cane, on which people sit and pull themselves across) sella.
Bright, *adj.* (of moon, etc.) hûj-hû-mâ.
Bring, *v.* (an elephant, buffalo, etc.) bâ ; (a man) ûm (literally cause to come) ; *see also* 'Carry'.
Broad, *adj.* tât.
Bronze, *n.* (Assamese 'kâh') tâl.
Broom, *n.* sempil.
Brother, *n.* (elder) abû, atch ; (younger) bor.
Brother-in-law, *n.* ('sâlâ') lyâh ; (sister's husband) mâb.
Brown, *adj.* pi-lû-na ; (of dead leaves) nû-lû-na.
Bubble, *n.* hoppi.
Bud, *n.* oppo.

Bug, *n.* tâb.
Buffalo, *n.* mindui ; (wild) dilin.
Build, *v.* ma.
Bull, *n.* aa nyegâ.
Bunch, *n.* (of plantains) (kopâ) plong.
Bundle, *n.* pûchi pûg ('pûg'= one, *see* 'Numerals') *or* pûchi âkk.
Burn, *v.*(1) *trans.* pâr ; (2) *intrans.* lyâl *or* gûl.
Burst, *v.*(1) *trans.* bûtch-ma (literally, to make burst) *or* match ; (2) *intrans.* bûtch *or* tâtch.
Bury, *v.* lidba.
But, *conj.* okka.
Butterfly, *n.* porbâsâlâ.
Buttock, *n.* koio.
Buy, *v.* rep.

C.

Calf, *n.* (of leg) littî.
Call, *v.* gâ (the 'â' is shorter than in 'gâ'= to fly) ; (by shouting) grâ.
Canal, *n.* selam.
Cane, *n.* (the tree, Assamese 'bet') âsâ.
Capsize, *v. intrans.* kû-lû.
Carcase, *n.* dûmpû.
Careless, *adj.* hog hem-pa-mâ (literally, 'he does not mind anything').
Carry, *v.* (in hand) bû, (on shoulder) bil ; (on back) bâ.
Cat, *n.* âsi.
Cataract, or cascade, *n.* bûtâm.
Catch, *v.* (generally) nottû ; (fish, with a net) hûrtû ; (fish, with a 'polong') pûrtu.
Cautious, *adj.* kâmin kâmin lâ.
Cave, *n.* lûpû.
Caw, *v.* (of crows) sâ-grâ.
Chain, *n.* yâdar (of iron) ; âkhrânga.
Change, *v. trans.* (clothes) kâ-g, *or* gûg.
Channel, *n.* selam.
Charcoal, *n.* mêr.
Chase, *v.* âkô âkoba nemin ga ; (with dogs) rû-min-ga.
Cheap, *adj.* dor ainyil dâ (literally 'price is small').
Cheat, *v.* am.
Cheek, *n* choplâ, nabchi.
Chest, *n.* (thorax) hâblo *or* sûssu.
Chew, *v.* nyâm.
Chicken, *n.* (young birds generally) pochû.

Chief, *n.* gorâ âba (literally, 'subject's father').
Child, *n.* kâ *or* kâ ajî (without reference to sex).
Chillies, *n.* yomtrû *or* têr.
Chin, *n.* châprâ, nyûrrû.
Chink, *n.* (small hole or crack) ôkâ perûm.
Chip, *n.* patch. 'chipped' (of a cup, etc.) pâjâ.
Cholera, *n.* dâlyî.
Chopper, *n.* ukh (a general term including axe, etc.).
Choose, *v.* kâ-khrûm.
Circle, *n.* dokâr; 'They sat round in a circle' would be 'dokâr dâ-âdlâ dâ-nma.'
Claw, *n.* leasin.
Clay, *n.* dekin.
Clean, *adj.* derrû; *v.* ma-khrâ.
Cliff, *n.* bûdûnga.
Climb, *v.* châ.
Cloth, *n.* ezz.
Cloud, *n.* dânye.
Coarse, *adj.* (general) kâmte; (of cloth) tân râtna (literally 'cloth of coarse thread').
Coat, *n.* lalu.
Cobweb, *n.* abtâsin.
Cock, *n.* porâ râp (literally 'fowl, male').
Coil, *v.* (a rope round anything) hû.
Cold, *n.* (opposite of heat) sikr; *adj.* halyî.
Colour, *n.* pâripâgâ.
Comb, *n.* tekhr; *v.* (hair) dumpâ tû (literally 'head comb'; the Daflas do not say 'dûm tû' though 'dûm' means 'hair').
Note—The 'û' is not quite so long as in 'tû' = 'drink.'
Come, *v.* û; 'come out' is 'len'.
Complain, *v.* (in court) yolû ma.
Concave, *adj.* pâkâb.
Convex, *adj.* gâbûr.
Confusion, *n.* 'okom denna' *or* 'hukmai denna' means 'is' *or* 'are in confusion'.
Cook, *v.* *see* 'Boil', 'Roast', 'Bake'.
Copper, *n.* (Assamese 'tâm') torlû.
Corner, *n.* chirû *or* chûkî.
Cotton, *n.* (the kind known in Assamese as 'himolu tola') grê oppû; (sown cotton) sechâ.
Cough, *v.* assû *or* assûsâ.
Count, *v.* krikâ. The word for 'to measure' is pronounced with a still longer 'â'.
Cover, conceal, (*v.*) kâ-mûm.
Cow, *n.* sa nyemma.

Co-wife, *n.* (Assamese and Hindustani 'satni') barna.
Crack, *v.* (1) *trans.* blè ; (2) *intrans.* tâ, *or* gâ.
Cracked, *adj.* (of glass, brass, etc.), tûngâm.
Crawl, *or* creep, (*v.*) nga-lû.
Crooked, *adj.* (of a stick, etc.) pagür ; (of a road) pâkâr.
Cross, *v.* (a river) râb.
Cross-road, *n.* (where three roads meet) tâblû ; (where four, five, or six roads meet) plâplûm.
Crow, *n.* pôâ ; *v.* (of a cock) î.
Cry, *v.* (like a child) khrâb ; (cry out) nâ or kin-nâ ; (of animals, generally, crows, jackals, doves, deer, etc.) grâ.
Cubit, *n.* lâd.
Cultivate, *v.* pa-bin, *or* tebin.
Curds, *n.* kô-chunna.
Cure, *v.* âl.
Curl, *v.* *intrans.* (of hair) grû.
Current, *n.* (of a river) bûddâra.
Curve, *v.* *intrans.* (once) pôkû *or* paki ; (several times, backwards and forwards) pôkû pâllâ.
Custom, *n.* lyâgâba.
Cut, *v.* pâ ; (in pieces) pa-mû ; (open) pâtch ; (down, of a tree, etc.) tû tâb (literally 'cause to fall down').
Cymbal, *n.* hembin.

D.

Daily, *adv.* lâtchilâtâ.
Dam, *n.* (river 'bund') sâg ; *v.* hen-tûm.
Damp, *adj.* yûm ; *v.* tâbom.
Dance, *v.* sâ.
Dark, *adj.* kân.
Daughter, *n.* kâ nyemm. Daughter-in-law, *n.* nyehyü.
Dawn, *n.* ârkom chû.
Day, *n.* âl.
Dead, *adj.* sîdnü ; 'is dead' is expressed by 'sin-bâ' ('has died').
Deaf, *adj.* rûtâr. Deaf-mute, *n.* rûtâr-pâtchâ.
Debt, *n.* jogor (Assamese word).
Decay, *v.* yâ.
Deceive, *v.* am.
Decide, *v.* (settle temporarily) bempl *or* bempl bellâ ; (settle finally) benyûm ben-tûm.
Deduct, *v.* ma-lin.
Deep, *adj.* arû.
Deer, *n.* sudum ; (smaller kinds) siji ; (Assamese 'howa pohu') dûmpûpe.
Defame, *v.* be-mûr.

Defend, *v.* (a place) mŭttŭr, (a man) nyem-nottû.
Deity, *n.* ûi.
Delirious, *adj.* (saying things under the influence of delirium) om-âlyâ ; *v.* (to say things thus) bem ben-khrâ.
Demand, *v.* kûkâ. Demand back, kâ-kû-kû.
Dense, *adj.* (of jungle) âtchê.
Descend, *v.* ipâ.
Dew, *n.* sûgûm *or* gûmshî.
Die, *v.* si.
Differ, *v.* (to be different) ben-jûk sû-mâ ; *or* okk okk sû.
Difficult, *adj.* (of a road, path, or journey) ûsh-ûhâ ; (of feats) mûsh mahâ (literally 'difficult to do') ; (difficult to say) besh behâ ; (ordinarily) essâhâ.
Dig, *v.* obodû, *or* dû.
Dip, *v.* ûbom.
Diphtheria, *n.* (Assamese 'tipâ mora') nûmtidâllê.
Dirty, *adj.* kâtch.
Dishonest, *adj.* khrailyâna.
Distance, *n.*, *or* distant, *adj.* âdlâ.
Distilled liquor, *n.* shurâb oppo.
Distrust, *v.* tejji nâ (literally 'trust not').
Divide (distribute), *v.* pen.
Do, *v.* ma.
Dog, *n.* (domestic) îki ; (wild) sechcha.
Door, *n.* êyâp.
Dove, *n.* pûkkû.
Downstream, *adv.* âkâ dailyâba.
Drag, *v.* pû.
Dream, *v.* yûmmâ kâ-pâ (literally 'see in sleep').
Dress, *v. intrans.* kâ (from a naked state), *cf.* kâg, to change clothes.
Drink, *v.* tû. The 'û' is very long.
Drive, *v.* ropâ.
Drop, *n.* (of fluids) dî.
Drop, *v. trans.* hoppâ. 'I dropped' is 'ngâ hoppâ-ma-pen-nûmma'.
Drum, *n.* dûm dûm.
Drunk, *adj.* (through liquor) tûkhrûm ; (through eating ganja or any solids) dûkhrûm. Note—The construction of these words is worth noticing: 'tûkhrûm *tella* means 'drunk', *i.e.*, having *become* drunk ; tûkhrûm *denma* is not the way of expressing the English 'he is drunk,' but tûkhrûm *pânma* ; similarly 'dûkhrûm pânma'. The perfect tense is, after all, the proper tense for expressing such a condition.
Dry, *v. trans.* (in the sun) lâppi *or* torpi ; (by the fire) krompi.

Duck, *n.* pajâb.
Dumb, *adj.* pâtchâ.
Dust, *n.* demûr.
Dwarf, *n.* ottû (really an adjective meaning 'short').
Dye, *v.* (for all colours, generally) nyen lû; (to dye red, by boiling) khrû-lû; (to dye yellow, by boiling) khrû-nyin.

E.

Each, *pron.* chirâ (*see* also under 'Pronouns' in Accidence).
Ear, *n.* nom.
Ear-ring, *n.* ('rûben' is the nearest word, *q.v.* in Dafla-English Vocabulary).
Earth, *n.* ked.
Earthquake, *n.* mnâbl.
Easy, *adj.* u ôjûb.
Eat, *v.* da.
Eclipse, *n.* (the Daflas say: 'A fabulous animal is swallowing up the sun (or moon)' 'Tâ uma dânyam mnedna.' What kind of an animal the 'Tâm' or 'Tâuma' is, they do not themselves know).
Edge, *n.* (of a knife etc.) lyôâra.
Egg, *v.* pûp.
Eight, *adj.* plin.
Elbow, *n.* lûnyi-pabû.
Elder brother, *n.* [*see* 'Brother'].
Elephant, *n.* sata.
Empty, *adj.* assâr, ârrâ.
Endure, *v.* henglâ.
Enjoy, *v.* henjûg.
Enough! *adj.* hâm bâ! *or* âl nap bâ!
Enter, *v.* û *or* â.
Entice, *v.* sâ il pû.
Epileptic, *adj.* seme.
Equal, *adj.* lekkin.
Erect, *v.* (a fence) nû.
Escape, *v.* lenl ke (literally 'getting out,' 'run away').
Even, *adj.* (of land) hâppâ.
Evening, *v.* ollyûm.
Evening-meal, *n.* allyûm dudâm.
Exact, *adj.* (exactly fitting) kattâ.
Exchange, *v.* (things) kilyi.
Extinguish, *v.* ma-mi ('mi' answers to the Hindustani 'thanda').
Eye, *n.* anyi.
Eye-brow, *n.* nyisâmam.
Eye-lash, *n.* nyupûm.

F.

Face, *n*, nyûtûnyûm.
Faint, *v. intrans.* shi-mî.
Fairly, *adv.* (middling), meg (Miri 'gâm').
Fall, *v.* (from a height) hol; (of rain, snow, etc.) ma *or* ho; (trip over) gi; (of a tree) dûr.
False, *adj.* am *or* amûkkâ.
Fan, *n.* moiyâb, *v.* moiyâb yâb.
Far, *adj.* and *adv.* âdâ.
Fast, *adj.* harin.
Fat, *adj.* (of a human being) pot.
Father, *n.* âbo.
Father-in-law, *n.* âtta.
Fear, *n.* bosh.
Fear, *v.* (I fear, he fears, etc., Assamese 'bhoy lâge' is 'bosha dâ' or 'boshdenna'). 'Don't fear' is 'bosh mâ-ba'.
Feast, *n.* (no word) etchin oppo (literally, 'rice and liquor') is the nearest equivalent.
Feather, *n.* am.
Feed, *v. trans.* (give to eat) demged.
Feel, *v.* hen chin (literally, 'recognise by touch').
Fence, *n.* sûllû; *v. trans.* sûllû nû.
Fermented liquor, *n.* oppo.
Fertile, *adj.* obûna.
Fight, *v.* moi-â-sû.
Fill, *v. trans.* yellû (of a sack, etc.); (generally) a-lû; (of water) kûmlû.
Find, *v. trans.* kâ-pâ.
Finger, *n.* letchî.
Finger-nail, *n.* lessin.
Finish, *v.* moi-nyâ.
Finished. There are some idiomatic expressions in this connection. Ha-bâ! is a kind of *interjection*, meaning 'It is finished!' Ha-he-bâ *or* ha-hû-bâ *or* ha-dû-bâ='That is all,—there is no more to come'.

Ha-he-kâ is the term for saying that a supply of anything has come to an end, *e.g.*, 'ngâl kûtî ha-he-kâ'='our oil has come to an end'.

Dâ-k-mâ (literally, 'does not remain again') is the idiomatic manner of expressing 'it was finished' (*i.e.*, completed) 'long ago.'
Fire, *n.* ûm *or* ûm, *v.* (to set fire to) âm.
Fire-fly, *n.* ûbchi.
Fire-place, *n.* immi.

Fire-wood, *n.* ûssû.
Firm, *adj.* (of earth) âttor.
First, (ordinal) cho. *See* under 'Particles' under IV—Verbs, in Accidence.
Fish, *n.* ngoi. Different kinds: Assamese 'gorua' = Dafla 'ngore'; Assamese 'kuri' = Dafla 'terre'; Assamese 'senni' = Dafla 'ngog'.
Fish, *v.* ngoi meu (literally 'kill fish').
Fit, *v.* (one thing to another) porsi *or* krichi.
Flesh, *n.* edin.
Flint and steel, *n.* (for striking a light) tengri ûllû. Note—'tengri' means 'steel' and 'ûllû' means 'flint'.
Float, *v intrans.* hûllûb.
Floor (of a house), *n.* dopl.
Flow, *v.* (of water) bi; (of blood) sâ.
Flower, *n.* oppû.
Fly, *n.* têi, *v.* gâ (the 'â' is longer than in 'gâ' = 'to call').
Flying-fox, *n.* tâppin penggâ (literally 'big bat').
Foam, *n.* shuppû (on water).
Fog, *n.* (generally) hâpum, *or* mâr-pâsa, *or* dûngâr; (the regular morning fog of the cold weather that lasts till 10 a.m.) kûâ; (the continual mist or clouds on the hill tops) dom.
Fold, *v.* (clothes, etc.) chirkûr.
Follow, *v. trans.* There is no single word. 'Follow me' (that is, without any idea of pursuing) is 'âko âko-ba-illyâ.'
Foot, *n.* luplû.
Forbid, *v.* ben-tûm; ben-tûm-beng gâ (literally, to call out, 'forbidding').
Ford, *n.* sûg *or* âkhrâ-kâ-hâ; 'âkhrâ' means 'shallow' or 'fordable'; adding 'kâ-hâ' almost makes the adjective a noun. 'Here is a ford' would be 'sâ âkhrâ denna (literally, 'it is shallow here').
Ford, *v.* (to cross by ford on foot) sûga sû-râb.
Forehead, *n.* nyûm.
Forest, *n.* mnârâ.
Forget, *v.* mû-pâ-mâ (literally 'think keep not').
Forgive, *v.* âp-pâ.
Forty, *adj. cardinal*, chempl *or* jempl.
Forward, *adv.* hâbla dailyâ-ba.
Foster-mother, *n.* ânchû.
Four, *adj. cardinal*, apl.
Fourteen, *adj. cardinal*, illyi lapl.
Fowl, *n.* (domestic) poronga; (wild) porsin.
Friend, *n.* (one to whom a Dafla would give his daughter or sister in marriage) nyin; orûm (a friendly trader, not an enemy).
Frighten, *v.* ben lûm (by words); (by actions) lyi-lûm, *or* ma-lûm.

Frog, *n.* (in general) tatü ; (as distinguished from the toad) jûri.
From, *post pos.* hok.
Front (in front of), ü-châ.
Froth, *n.* shuppû.
Fruit, *n.* aihi.
Fry, *v.* og *or* khrûg.
Full, *adj.* blüsâr.
Funeral, *n.* blûg.
Fur, *n.* am.

G.

Gag, *v.* sûtûm.
Gale, *n.* doiltâ.
Game, *n.* ('quarry" Assamese 'pohu') sâ.
Garland, *v.* (to make a garland of flowers) oppû ri (literally, thread flowers).
Gate, *n.* sullû âgrâ (literally 'fence, door').
Gather, *v.* okûm.
Get, *v.* kâ-pâ-ga.
Ghost, *n.* ûl.
Ginger, *n.* tâkhi.
Girl, *n.* ('young maiden,' Miri 'kânûnga') hîm-yemma ; (child as opposed to a boy) kâ nyemma.
Give, *v.* ji.
Go, *v.* û ; (go away) ûn-kû.
Goat, *n.* sibin ; (wild) shîblü.
God, *n.* ûi.
Goitre, *n.* gûp. This is an adjective. 'Hâ nyi ha gûp denna means 'That man is suffering from goitre'.
Gold, *n.* êin.
Good, *adj.* âl.
Gore, *v.* (of a buffalo, elephant, etc.), nü.
Granary, *n.* nâsû nâm (Assamese 'bhoral ghor').
Grandfather, *n.* âtta.
Grandmother, *n.* ai.
Grass, *n.* (short) ü ; (long) namui.
Grave, *n.* nyublû.
Green, *adj.* sûyin.
Growl, *v.* 'horha dâ' means 'is growling' (of a dog) ; 'chen-pa-ka dâ' means 'is growling and threatening to bite' (of a dog).
Gum, *n.* etti or âbbâ.
Gun, *n.* môbû.

H.

Hail, *n.* nyedotâ.
Hair, *n.* (of body) dûm ; (of head) lûpâ,

Half, *n.* tâchgon.
Half brother *or* half sister. No distinction is made.
Hand, *n.* Âlâ *or* lâplû. 'Âlâ' would include 'arm', 'lâplû' only the 'hand'.
Handle, *n.* nâl.
Hang, *v.* (1) *trans.* (a man) pâssâr ; (any inanimate thing, by a string, etc.) pai-in ; (ditto on a peg) hai-in ; (2) *intrans.* pai-in lâ.
Hard, *adj.* (as opposed to 'gentle') âttor ; (of earth) dettor.
Hare, *n.* sichi.
Hare-lip, *adj.* (Assamese 'khurua') nâbjâ.
Hat, *n.* *see* Dafla-English Vocabulary.
Hatch, *v.* *trans.* (of eggs) gâr. 'Pochû gârdna' means 'the eggs (literally 'chickens') are being hatched'.
Hate, *v.* henjuk mâ.
Hawk, *n.* (Assamese 'siloni') pum.
Head, *n.* eppin.
Heal, *v.* âl ma (literally 'make well').
Heap, *n.* pâkûm.
Hear, *v.* tâ.
Heart, *n.* â.
Heavy, *adj.* ê.
Hedge, *n.* dâkkâr.
Hedge-hog, *n.* sikki ; (another kind) bôkî.
Heel, *n.* lud.
Help, *v.* (by going with) â-blûm ; (by going to the rescue) bem. blûm.
Herd, *n.* (of goats, etc.) ollûm.
Here, *adj.* sâ.
Hesitate, *v.* kâ-min.
Hide, *v.* (1) *trans.* kasid ; (2) *intrans.* kessla dâ (literally, 'remains concealed').
High, *adj.* (of a hill, etc.) au-â ; (of land, Assamese 'uâm mâti') pûttû.
Hill, *n.* güddâ. 'The hills' as opposed to 'the plains' the Daflas call loosely 'Nyisi-nanga' (literally 'Dafla villages').
Hip, *n.* âhâr.
Hire, *v.* *trans* (to let on hire) jâ ; (take on hire) âja-jâ.
Hoar-frost, *n.* tâppûm.
Hoe, *n.* kroil.
Hold, *v.* nâ-tûl âp (physically 'grasp') ; (of a vessel, to 'hold water', etc.) dâ-kin.
Hollow, *adj.* (empty) râhû.
Honey, *n.* tong.
Honeycomb, *n.* tong ailyup.

Hoof, *n.* letch.
Hook, *n.* ekkâr.
Horn, *n.* arû.
Hot, *adj.* og.
House, *n.* nâm.
How, *adv.* hogahab.
Howl, *v.* nâ.
Hunger, *n.* kâna.
Hump-backed, *adj.* pokûna.
Hunt, *v.* grâ.
Husband, *n.* nyol.
Husk, *v.* dûkh hû.
Hut, *n.* tâblâ.

I.

Ice, *n.* (thick) pomtâ ; (thin flakes) kaimmi.
Idle, *adj.* os.
Ill, *adj.* 'dâlli kârlâ' means—I, he, they, we, etc., am, is, *or* are ill.
Illegitimate, *adj.* (child) yagrâ ('kâ-a'=child).
In, *post pos.* sâ *or* hâ. Inside, arû-hâ.
Incubate, *v.* (of a hen) gûb.
Indian corn, *n.* tüppa.
Insects, *n.* (in general) toppum.
Iron, *n.* (raw) yodar ; (manufactured into knives, etc.) tak.
Itch, *v.* (pain slightly) etch âhâ.

J.

Jackal, *n.* [There is no word except the Assamese 'hiyâl,' as they are not found in the hills.]
Jar, *n.* (vessel) ôpum.
Javelin, *n.* (Assamese 'jânti') nôbû.
Jaw, *n.* choplâ.
Join, *v.* (1) *trans.* (two bits of string, etc.) parsi sû ; (generally) ma-shi ; (2) *intrans.* (of one road or river meeting another) ûldûm sû.
Joint, *n.* (of the body) pabû.
Juice, *n.* (of fruit) âlâ.
Jump, *v.* pâ ; *or* jû.
Jungle, *n.* (weeds overgrowing a road, etc.) 'habi' (derived from Assamese 'hâbi') ; (permanent small jungle) mnârâ ; (big tree jungle) dâlô *or* sûlô ; 'pükhrû' means 'short scrub jungle.'

K.

Keep, *v.* dâg.
Kick, *v.* tû (slightly longer than in 'to drink').
Kid, *n.* kâ.
Kill, *v.* men; *or stronger* okin-gâ-b men, 'to kill on the spot'.
Kiss, *v.* mâ-pô *or* mô-pûb.
Knee, *n.* lubbû.
Kneel, *v.* lukkum.
Knife, *n.* yôtchi.
Knock, *v.* (at a door, etc.) ma-din.
Knot, *n.* pabû.
Know, *v.* chen.

L.

Lac, *n.* ettî.
Lacerate, *v.* (as a bear) hâ. Note—The perfect tense is 'hâp-nümma.'
Ladder, *n.* (the beam with steps cut in it for climbing up to the house) eblâ.
Lake, *n.* sinyi.
Lame, *adj.* lechchâ.
Land, *n.* ked.
Lap, *n.* (man's or woman's) harpâ.
Last, *adj.* âkkâ kâtra hok; *v.* pa.
Late, *adj.* hâssâ.
Laugh, *v.* nyîr.
Lay, *v.* (eggs) pü.
Lead, *n.* râj (the metal).
Leaf, *n.* (generally) ennü; (large) ok *or* okr; (small) nanü.
Leak. The force of the words 'dâdê' and 'âdâ' needs illustration. 'Iss âdâ' means 'water is coming in' (the boat), *i.e.*, 'the boat leaks'; 'nyeddâ dâdê' means 'the rain is coming through' *i.e.*, 'the roof leaks.' 'Dâdê âdâ' also means 'there is a leak overhead'.
Lean, *v.* tab-grû.
Learn, *v.* chen, besir-kâ, tom-sûr-kâ.
Leave, *v.* (a man or a place) yop-pâ.
Leech, *n.* (the small jungle leech) tâppê; (the large one found in water) tellî.
Left, *adj.* (hand) âlâ (=hand) lâtch.
Leg, *n.* (general) âla; (below knee) lepla; (above knee) harpo.
Lend, *v.* nârt-lâ ji (literally, 'give on loan').
Leopard, *n.* tâkkâr.
Leprous, *adj.* têi. There is no noun for 'leprosy.' 'Hâ nyi ha têi denna' means 'That man has the leprosy.' 'Hâ nyi ha seme denna' means 'That man's flesh has gone,' but refers rather to an accident caused, *e.g.*, by fire, or to a shrunken limb, and not to the disease of leprosy.

Less, *adj.* lâmâ.
Let, *v.* ne (the 'permissive' particle, *see* under Accidence 'IV—Verbs, Particles.')
Let go, *v.* top-pâ.
Liar, *n.* krailyâ-na.
Lick, *v.* yâ.
Lie, *v.* (tell a falsehood) am.
Lie, *v.* (rest) gepla kâ; (on one's back) dâ khrella kâr; (on one's stomach) bûm-jol-kâr; (Why do you lie thus on the ground?) is 'Nâ kâr-du-pâl?'
Lie in wait, *v.* hazla kar.
Lift, *v.* nârâb.
Light, *n.* (fire) üm.
Light, *v. trans.* pâr.
Light, *adj.* (not heavy) hojjub.
Lightning, *n.* dolyâ.
Like, *adj. or adv.* haba.
Lime, *n.* (chalk). There is only the Assamese word 'chûn'.
Lime, *n.* (the fruit) narû.
Link, *n.* (of a chain) chir. 'One link of a chain' is 'hirû chir-gâ'.
Lip, *n.* nabchi.
Little, *adj.* (a small quantity, Assamese 'olopmân' megâ; (indefinitely, Bengali 'kichchu') michû.
Live, *v.* tûr.
Lizard, *n.* (the large black kind) sôjî; (the long-tailed kind with a comb down its back) sâpin; (the small wall-lizard) somrâb.
Load, *n.* igin.
Loin, *n.* igin.
Long, *adj.* âssâ.
Look, *v.* kâ.
Loom, *n.* chûngrû.
Loose, *adj.* (of a rope, etc.) pûssû.
Loosen, *v.* plâ-pâ.
Loot, *v.* lûbin.
Lose, *v.* nyim. Note—The passive 'it is lost' is 'nyimnepa.'
Loss, *n.* (the Assamese word is adapted and pronounced 'lukson').
Love, *v.* âl.
Low, *adj.* (not high) kotch.

M.

Mad, *adj.* rûgrâ *or* rûgâ.
Male, *adj.* nyegâ.

Man, *n.* nyî.
Mane, *n.* (of pigs) mâdâr am.
Mango, *n.* toggû.
Many, *adj.* egâ.
Mark, *n.* pai. *cf.* 'ûn-pai' wound mark, *i.e.*, 'scar'.
Marry, *v.* nyeda ma (ceremoniously to perform the marriage ceremony); (of the man) nyêm nâ (literally) 'to take a woman'); (of the woman) nyol *or* hyegâ nâ (literally, 'to take a husband or man'). 'Are you married?' said to a woman, is 'Nyol nâp nûm lyê?'
Measure, *v.* kri-kâ.
Meat, *n.* edin.
Medicine, *n.* (No word. Assamese 'dorob' is used.)
Medicine-man, *n.* (a priest who professes to heal by incantations) nyûb.
Meet, *v.* û-rû-sû.
Melt, *v. intrans.* jî.
Merely, *adv.* hahê.
Midday, *adv.* (there is no noun). Midday to-day=sâl la-pâllâ; midday to-morrow = ârlâ âl la-pângâm.
Midday meal, *n.* deja jâbba.
Middle, *adj.* lefâ.
Milk, *n.* otcha, *or* tenyî. *v.* hî.
Mist, *n.* hâpûm, *or* dom. See 'Fog'.
Mistake, *n.* mûr. See under 'Accidence—IV Verbs—Particles.'
Mithon, *n.* (cattle) sab.
Mix, *v.* nêya *or* moya.
Money, *n.* (no word except the Assamese 'dhon').
Monkey, *n.* sebbî.
Month, *or* moon, *n.* pol. When emphatically pronounced, this becomes 'pâl'.
Mosquito, *n.* toru.
Moth, *n.* porbâsâlâ.
Mother, *n.* âmmâ *or* ân; mother-in-law, *n.* ai.
Mountain, *n.* güddâ; (a single mountain) mnâdî.
Mouse, *n.* dâmplâ; (field mouse) pûmchî; (a smelling mouse, but much smaller than the musk rat) pî.
Mouth, *n.* a (sounded less sharply than 'a,' meaning 'bamboo').
Mouth, of a river, *n.* pâlin.
Move, *v.* (1) *trans.* ebil. (2) *intrans.* (only used in the prohibitive form 'ebî âttâ biâ'! = 'Don't move!'
Much, *adj.* and *adv.* êgâ.
Mud, *n.* jelyû.
Musk rat, *n.* kirte.
Mutilate, *v.* pa-mû.

N.

Naked, *adj.* tâlâ-konga.
Name, *n.* amina.
Narrow, *adj.* (of a road) chibû; (generally, as opposed to 'broad') tânya.
Near, *adj.* and *adv.* âgûm-â-lâ.
Neck, *n.* guigûr.
New, *adj.* nit.
Nickname, *n.* minjar amina.
Niece, *n.* (There is no distinction between a man's child and his brother's child, hence no separate word for 'niece' or 'nephew'. It is simply 'kâ.')
Night, *n.* ai.
Nine, *adj. numeral*, kyâ.
Nineteen, *adj. numeral*, illyi-le-kyâ-gâ.
Ninety, *adj. numeral*, châng-kyâ-gâ.
Nipple, *n.* (woman's) chochir.
No, *adv.* mâ.
Nod, *v.* pak.
Noise, *n.* od.
Noon, *n.* âl la-pâ.
North. (The four cardinal points are not used. Direction is described as 'upstream, downstream,' and 'on either side of the stream.')
Nose, *n.* tûrû.
Now, *adv.* aija.
Now-a-days, *adv.* sinyi sâl.
Numb, *adj.* (The words vary; 'his hands are numb' is 'âlâ lâ-khrûm denna;' 'his toes are numb' is 'litchi lâ-ye denna.' For a person, 'to be numb' is 'chikûm' a verb.)
Nurse, *n.* nûbû *or* kâ-a nûbû (child's nurse).

O.

Obey, *v.* te-lû.
Offer, *v.* ji-kâ. 'I offered' is 'ngâji-pâ gala.'
Often, *adv.* lalyi nikhra-gâ.
Oil, *n.* (all kinds) kûti.
Old, *adj.* nyekâm (of living animals); kûchchû (of inanimate things).
On, *post pos.* au-hâ (literally, 'on top').
One, *numeral adj.* âkin.
Onion, *n.* tâlâb.
Only, *adv.* A particle 'gon' is used, *e.g.*, 'âkingon,' 'only one'.
Open, *adj.* ma kopa.

Open, *v.* mako.
Opium, *n.* (in the seed) oppo aihi; (prepared) oppo kanni (derived from Assamese 'kâni').
Opposite, *post pos.* kâ-grâ-hâ.
Orange, *n.* sûlûp: orange tree, *n.* narû.
Orchid, *n.* (the plant) tê hûch; (the flower) hûch oppû.
Order, *n.* (command) barû. 'By his order' is 'Hâ-barû ba'.
Ornament, *n.* gûmna.
Orphan, *n.* hoplin.
Other, *pron.* 'The other' is 'khrebi'.
Otter, *n.* serûm.
Out, outside, *adv.* and *post pos.* âghâ.
Oval, *adj.* bûyâ.
Over, *adv.* and *post pos.* au.
Overflow, *v. intrans.* (of a river, etc.), henchâ.
Overturn, *v. trans.* likûb.
Owe, *v.* There is no proper word. For the expression, 'I owe money' the Assamese word 'jogor' (fault) is used, as 'Ngâ-kâ jogor dâdna'.
Own, *pronoun.* 'My own' is 'ngâ-ka sô'; similarly, for 'your own' and 'his own' we have 'nâ-ka sô, and 'hâ-ka sô'.
Owner, *n.* âtt.

P.

Pace, *n.* kollyi. 'One pace' (as a measurement) is 'korgâ dâg a.'
Pack up, *v.* igin abâ-den *or* derâb pûtch (= things, property, Assamese 'mâl bostû') den-lû ra-lû.
Pail, *n.* hâlchâ (this is formed out of a gourd), a larger kind is called 'ûpûm,' a smaller kind 'yûkrâ'.
Pain, *n.* atch, *v.* impersonal; 'it pains' 'is atch denna' *or* 'atch dûdna.'
Pair, *n.* 'anyi-gâ' is the nearest word, meaning simply 'two'.
Palisade, *n.* gûrûm.
Pant, *v.* sâ.
Parrot, *n.* bet *or* puttâ (= bird) bet.
Pass, *n.* (through hills) gekkâ. *v.* (to go beyond) ü-cho.
Pasture, *v.* rû. This means to tie with a long rope and thus allow to graze.
Pat, *v.* pikâ.
Patch, *v.* hongtâ.
Path, *n.* lâmplâ; (a narrow one) solâm.
Paw, *n.* lâtch.
Peacock, *n.* podpong.
Peak, *n.* pottû.
Peel, *n.* okr. *v.* krepâ.

Pick up, *v.* (a small thing) nârâb; (a large thing, to lift) jôrâb.
Piece, *n.* 'A piece' or 'one piece' is 'etchir-gâ'.
Pierce, *v.* nû.
Pig, *n.* (domestic) illyi; (wild) sa.
Pigeon, *n.* pûkkûm.
Pinch, *v.* ingâb.
Pincers, *n.* (for holding red-hot iron) masâb, *or* (a larger kind) magâb.
Pine, *n.* (the tall tree) passâ.
Pipe, *n.* (for smoking) lâtsûlû.
Pit, *n.* urû. The 'u' is pronounced as though proceeding from the chest.
Pitfall, *n.* (large, for catching elephants, etc.) deb.
Pith, *n.* râpû.
Pity, *n.* There is no word corresponding exactly. 'He took pity (on)' is 'ârû aiâ nûmma'.
Place, *n.* gudâ.
Plains, *n.* (as opposed to the hills) hâpâ.
Plant, *v.* (transplant) dî (of paddy, etc.)
Plantain, *n.* (the wild tree) kûllû; (the cultivated one) kopâ.
Plate, *n.* (Assamese 'tô') pitchî; plates (generally) hûkû pekâ.
Plateau, *n.* lyîpâ.
Play, *v.* ('demâli kor' in Assamese) sâ-min.
Pluck, *v. trans.* (a bird) bôbin; (fruit) pû.
Point, *n.* (of a knife *or* top of a tree) nyitû.
Point at, *v.* (with finger) shîkin; (with anything else) ha kin.
Poison, *n.* oml.
Polish, *v.* ma-lâb (of things in general); (of brass, copper, etc.) rû-lâb.
Poor, *adj.* (No word; nearest expression is 'wealth is not,' *viz.*, 'arû yom-ma').
Porcupine, *n.* sisa.
Porpoise, *n.* bui.
Posthumous, *adj.* (child) shîle nam (kâ-a).
Potato, *n.* ked-blaiam (literally 'earth egg-plant'), *or* eyin.
Pour, *v.* tâ.
Prawn, *n.* (the Assamese 'misa mâs') nyî-pâttâ sûm.
Precipitous, *adj.* bûdû.
Press, *v. trans.* (sugar-cane, etc.) he; (between the hands) num-jin; (down, *e.g.*, the contents of a bag) na-tin.
Pretend, *v.* am âkkâ, 'Amin ming-lâ am' (literally, 'name changing cheat,' is 'to pretend to be some one else').
Prevent, *v.* (by action) ma-tôr, (by word) ben-tôr. Particle, 'tôr' denotes preventing.
Price, *n.* dor.

Prick, *v.* nû.
Priest, *n.* (who heals men by incantations, etc.) nyûb.
Probably, *adv.* lokne *or* khrâm (a particle inserted in the body of the verb).
Pull, *v.* pu ; (along the ground) se.
Punish, *v.* le.
Push, *v.* tû.
Put, *v.* âp ; put on (clothes, etc.) kâ-g ; put straight (arrange) kattârâp.
Python, *n.* tab huirâm.

Q.

Quarrel, *v.* (mildly) bô-â-su ; (coming to blows) moi-â-sû.
Quickly, *adv.* (soon) annû-ba ; (fast) herin-ba.
Quill, *n.* (of a porcupine) pobb.
Quiver, *n.* êgê (for arrows).

R.

Rabbit, *n.* sichî.
Raft, *n.* sûppa. Its pole for steering and guiding is called 'pullâ.'
Rain, *n.* pódóng *or* nyadang.
Rainbow, *n.* argogo.
Range, *n.* (of hills) doirugna.
Ransom, *v.* ma-lin-nâ, *or* tâm-nâ, *or* tû-lin-nâ.
Rapids (of a waterfall) bûddârû.
Rat, *n.* kûbbû.
Raw, *adj.* (of meat, etc.) dinle.
Ready, *adj.* hamin (of men, etc.) ; mamlâ (conveying the idea of 'preparations made').
Reap, *v.* pe *or* nâ.
Recognise, *v.* kâ-chin.
Recover, *v.* (from illness) âl duk.
Red, *adj.* luichî.
Refuse, *v.* nâ mâ (literally 'take not').
Release, *v.* (a prisoner) top-pâ.
Remember, *v.* mû-pâ.
Repair, *v.* ma-tin.
Rescue, *v.* mapl *or* ropl.
Rest, *v.* dâ-n.
Revive, *v. intrans.* puil *or* puil-yirâb.
Reward, *n.* lâkhrâ.
Rhinoceros, *n.* (the Assamese word) gâr.
Ribs, *n.* (in front) ha ; (back ribs) gash.
Rice, *n.* (dhân) âm ; (chaul) embin ; (bhât) etchin.
Rich, *adj.* nyettû.

Ridge, *n.* (raised) pâgâr.
Right, *adj.* (the *right* road, meaning the *correct* one) ka-tâ-na (apparently a participle); 'rightly' meaning 'correctly,' is 'ka-tâba;' 'right,' as opposed to 'left' is lablü, *e.g.*, âlâ lablü = right hand.
Rind, *n.* okr *or* kokrû.
Ring, *n.* letch.
Ripe, *adj.* nyingna.
Rise, *v.* gorâb; (of sun or moon) hûtchâ.
River, *n.* pobbûnga.
Road, *n.* lâmplâ.
Roar, *v.* yû.
Roast meat, *n.*, hânâm edin.
Roast, *v.* plâ-m.
Rock, *n.* lün.
Roll, *v.* roll up, *trans.* (*e.g.*, cloth) tî.
Roof, *n.* namû.
Root, *n.* mem.
Rope, *n.* âkhâ *or* sekha.
Rotten, *adj.* yânna (apparently a participle).
Rough, *adj.* (of water) hû.
Round, *adj.* pûpârdâr.
Row, *n.* (There is no corresponding noun, dî-yûr *or* dî-rug = to plant in a row, ui-rug = to advance in line (as soldiers).
Rub, *v. trans*, ne-khrâ.
Rubber, *n.* sûkrû; rubber tree = sikri san.
Ruby, *n.* (the common kind found in Assam) tüch.
Run, *v.* yâ, *or* hâr; run away, *v.* ke.
Rust, *n.* ekhrâb. 'It is rusty' = ekhrâb nemma.

S.

Sacrifice, *n.* (There is no proper word. 'Sacrificed on account of a sick person' is 'atch (= sick) pân-nâ na.' Generally, 'sacrificed' is 'ûî' (= God) pân-nâ na' *or* 'gû-nâna').
Safe, *adj.* hendla. This word conveys the idea rather of 'feeling safe'.
Salaam, *v.* khrûm.
Salmon-coloured, *adj.* lû-mâ-lû-saden.
Salt, *n.* âl.
Salt-lick, *n.* (Assamese 'poong') shî.
Sand, *n.* sûr; sandy, *adj.* sûr enyindana.
Sap, *n.* attî.
Sapphire, *n.* sûâ; cut sapphire = sûâ sûblû.
Satchel, *n.* chuk.
Save, *v.* (hoard) hendâr ma.

Saw, *v.* pech.
Say, *v.* ben.
Scald, *v.* tâ-lyî. 'Tâ-lyî-nemma' is 'he has been scalded.' 'Apin pui-lyî dâ' is 'his skin is peeling off as the result of having been scalded.'
Scar, *n.* ûnpai.
Scold, *v.* jâb.
Scorch, *v.* (to dry too much) krom-rûm.
Scratch, *v.* hâs (*intrans.*); *trans.* ho; (to scratch an animal's head as a mark of affection) moi-nya.
Scream, *v.* nâ.
Search for, *v. trans.* megrâ.
Season, *n.* (rainy) dûrpol; (cold) derâpol.
See *v.* kâ.
Seed, *v.* aihi am.
Seem, *v.* (The particle nâ-ga added to a word qualifies it with the sense of 'it seems.')
Sell, *v.* prû.
Send, *v.* (a man with a message) ben-lû, (a man with goods, a letter, etc.) ji-lû.
Send for, *v.* gâ-m (literally 'call for').
Separate, *v. trans.* (two things) û-pin-sûm; (three or more things) û-pin-ûrâs-sû.
Set, *v. intrans.* (of sun, etc.) â.
Set free, *v. trans.* toppâ.
Settle, *v. see* "Decide."
Seven, *adj. num.* kanni. Seventeen, illyi kanni.
Seventy, chankanni.
Sever, *v. trans.* parî.
Sew, *v.* homb.
Shade, *n.* dânyim.
Shadow, *n.* Yâlbôbô.
Shake, *v. trans.* hûdin; *intrans.* (to shiver) yâdin; (of a tree, etc., struck by the wind) yongkê yomye.
Shallow, *adj.* âkhrâ.
Shame, *n.* hanyî. The Assamese 'lâj lâge'='hanyî denna'; 'lâj bij-koy'='hânyî hârdâ.'
Sharp, *adj.* lâr.
Shave, *v. trans.* rebin.
Sheath, *n.* blûd.
Shell, *n.* tân pokhr.
Shield, *n.* (military) satam.
Shin, *n.* leplâ.
Shine, *v. intrans.* hû; (of the sun or moon) kâ.
Shingle, *n.* (of rivers) lichâ.

Shiver, *v. intrans.* (with cold, ague, etc.) yâ-din.
Shoe, *n.* lukh.
Shoot, *v.* (fire an arrow or gun) âb, (to hit) â.
Short, *adj.* ottû.
Shoulder, *n.* lûtû.
Shout, *v.* nâ.
Show, *v.* kâ-kin *or* kâ-tŭm.
Shut, *adj.* mâ-tûm-pâ.
Shut, *v. trans.* gi-tûm.
Side, *n.* (ribs) ha.
Signal, *n.* makho; *v. intrans.* makh.
Silk, *n.* (Assamese 'eri') toppûm; (Assamese 'muga') sûrea toppûm.
Silk-cotton tree, *n.* gia sûn
Silver, *n.* rûp (the Assamese word).
Sing, *v.* (ûd *or* ba = song) ben (literally 'say').
Singe, *v.* blebin.
Sink, *v. intrans.* (under water) lûm.
Sister, *n.* (elder) âmmî, (younger) buirma.
Sit, *v.* dâ.
Six, *adj.* âkr; sixteen, illyi-âkr; sixty, chankr.
Skin, *n.* (of all things generally) kokhrû; (of plantains) kopâ (= plantains) pokhrû; (of human beings) am; of animals, tigers, etc.) apîn.
Skin, *v.* apîn di.
Sky, *n.* aidoin.
Slack, *adj.* there is no corresponding adjective; *to be* slack (of a rope, etc.) is tunûr *daba.*
Slap, *v.* pi.
Slave, *n.* (male) nyerra; *v.* (female) pân.
Sleep, *v.* yûb:
Sling, *v. trans.* (a stone) hûr.
Slip, *v.* 'geddana' (he slipped) does not seem to have any cognate parts.
Slippery, *adj.* (of a road, ice, etc.) âlâb.
Slit, *v. trans.* petch.
Slope, *v. intrans.* (of a road, etc.) îbâb.
Slowly, *adv.* hâsâ hâsobbo *or* jochchibba.
Small, *adj.* (of size only) ainyû.
Small-pox, *n.* tobûm. The Assamese 'ai ûlaichche' is translated by 'tobûm bûdna.'
Smell, *v. trans.* nâng-kâ.
Smoke, *n.* muk.
Smooth, *adj.* hâp-pâ.
Snail, *n.* tâu pokhr.

Snake, *n.* tab.
Snatch, *v. trans.* tûre.
Snipe, *n.* dorgi.
Snore, *v.* 'yub (sleep) hârdanna' means 'he is snoring'.
Snow, *n.* pom *or* tâpâm pom.
Soak, *v. trans.* (rice, etc.) pôm; (a cloth or other article by keeping it under water) ish arrûhâ-ûbomla âp.
Soft, *adj.* (opposed to hard) nyenyâ.
Sole, *n.* (of foot) letch.
Some, somebody, etc., *see* under 'Indefinite pronouns' in Part II.
Son, *n.* kâ nyegâ; son-in-law, mâb.
Song, *n.* ûd, ber *or* benjam. But the Daflas do not like the jingle 'benjam bendba' (to sing a song) but prefer to use 'ûd' *or* 'ber' with the verb 'ben.'
Soon, *adv.* anûba.
Sore, *n.* ûn.
Sorrow, *n.* 'I am sorrowful' is 'hor hendna'.
Sound, *n.* âdna. This word has a peculiar construction, *e.g.*, 'I heard the sound of a gun being fired' is 'môbû âb nâm *âdna mâ* tâ-pâ-tenma;' here 'âdna mâ' answers nearly to the Assamese 'saikora,' 'mâ' signifying 'making' (a noise).
Sour, *adj.* khrûdkû *or* kûssû-dûkû.
Source, *n.* (of a river) iss sûgrû.
Sow, *v.* (broadcast) pâ.
Speak, *v.* ben.
Spear, *n.* nobû; (for catching turtles) mottâ.
Spider, *n.* âb-gâ ko-gâla.
Spike, *n.* ('panji' *or* pointed bamboo) or.
Spill, *v. trans.* krâ-pâ-ma; *intrans.* krâ-pâ-jim.
Spin, *v. trans.* (thread) sech, (= thread) chechâ.
Spinster, *n.* nijîr.
Splash, *v. trans.* the verb seems defective, the only part I have come across is in 'ngâ hâm krâ-pûb-tenma' meaning 'I splashed him.'
Spleen-disease, *n.* doil-tarp.
Splinter, *n.* pottûnga.
Split, *v. trans.* pât-si.
Spoil, *v. trans.* (plunder) lûbin; (damage) mâ-yû ma-châ.
Spoon, *n.* pokkû; (the bamboo stick for stirring boiling rice) punyû.
Sprain, *v.* only the passive form is found. 'His hand is sprained' is 'Ha âlâ ladûr-denna,' but for the foot or leg, the word is 'ludûr-denna.'
Spread, *v. trans.* (of a mat, etc.) tor.

Spring, *n.* (of water) lol. But the word is rarely used; 'isshi gû-lin-denna' would be the ordinary method of expressing the words 'there is a spring there' literally 'water is gushing out;' 'lol hû-lin-denna' has the same meaning.
Spring-trap, *n.* komâ.
Spy, *n.* mâ-sin-hârna.
Square, *adj.* chukî ganna. But 'chukî denna' is the manner of expressing 'it is square'.
Squeak, squeal, *v.* (of pigs) gâre gâre he *or* chinye chinye ha.
Squeeze, *v.* (to death) nyunkhr.
Squint, *v.* yumbû. 'He squints' is 'nylyâ denna.'
Squirrel, *n.* (general term) tâkr; (the Assamese 'kherketu') tâkr krem; (the red squirrel) takr elli.
Stab, *v.* nû.
Stain, *v. trans.* mô-pûb.
Stand, *v.* dâ.
Star, *n.* tâkkâr; like the Assamese 'torâ'; 'tâkkâr' also means a crystal gem.'
Start, *v. intrans.* (with fright, etc.) lon.
Steal, *v.* detchchâ.
Steam, *n.* hâpûm (same as 'mist').
Steel and flint, *n.* tengri (steel) ûllû (= flint).
Step on, *v.* 'I stepped on a snake' is 'taba hâ âla châûm nûmma (literally 'snake on foot I put.')
Stick, *n.* benyâng (*or* shortened) beny dap.
Sticky, *adj.* (resinous) kûgûb.
Still-born. 'I have given birth to a still-born child' is 'hokkî jâ-pâ-tenma;' hokkî is a noun, and 'jâ-pâ' means apparently 'to miscarry.'
Stir, *v. trans.* (a liquid in a vessel) hekûb hehe.
Stockade, *n. see* 'Palisade.'
Stone, *n.* (shingle) illû or ûllû; (jewel *or* gem) ûllû.
Stop! *interjection,* doil yâ-tâ! *or* dâ-ilyâ-tâ! (said by a person in front); 'adârû!' meaning 'Wait for me!' is said by one behind wanting to catch up.
Storm, *n.* (thunder storm) dâgûm dâ-lyidna (literally, 'thunder is thundering.')
Straight, *adj.* kattâ (opposed to crooked).
Strangle, *v. trans.* tûsâr *or* pû-sâr.
Straw, *n.* pîl.
Stretch, *v. trans.* pûjin.
Strip, *v. intrans.* ezz plâpâ (literally, 'take off one's clothes'); *v. trans.* plâ pâ-ma.
Stroke, *v. trans.* (an animal) hûb-kâ.

Strong, *adj.* âttor.
Stubble, *n.* pîl.
Stumble, *v. intrans.* (trip) pomâb.
Stump, *n.* (of a tree) suttû.
Stun, *v. trans.* shîtâb-ma ('to be stunned' is 'shîtâb-*deba*').
Sty, *n.* (for pigs) gûmpâ (a round wooden enclosure).
Subject, *adj.* (of tribes) henjâ dâtlâ (literally, 'remaining subject').
Submit, surrender, *v.* yopâ pânba yopâ.
Such, *pron.* hablyinna.
Suck, *v.* (a fruit, etc., but not the breast) blû.
Sudden, *adj.* no word; the nearest is mû-pâ-ta-mû = 'I did not expect it'.
Suffice, *v. see* 'Enough'.
Sugar-cane, *n.* tâb; (the black kind) tûb balû.
Sun, *n.* dânyi.
Sunrise (at sunrise), *adv.* dân chailyâ.
Sunset (at sunset), *adv.* dân ailyâ.
Swallow, *v.* mne.
Sweat, *n.* and *v.* ar-âbom.
Sweep, *v.* sampû.
Sweet, *adj.* tissar.
Sweet potato, *n.* dûkra-enyin.
Swell, *v. intrans.* gâ.
Swim, *v. intrans.* jâ.
Swing, *v.* 'Bikebbi edana' means 'it is swinging' (to and fro), but there seems to be no regular verb.

T.

Tail, *n.* âmi.
Take away, *v.* (cause to come, without actually using any force) bûlûg; (carry off) nâg.
Take off, *v.* (clothes) plâpâ; (bracelets) plûpâ.
Take out, *v.* (from a basket, etc.) nâlin; (earrings from ears) lipâtâ.
Tall, *adj.* (of a human being) auâ.
Tame, *adj.* nanginye.
Tank, *n.* sinyi.
Taste, *v. trans.* yâ-kâ.
Tattoo, *v. trans.* chop pâ (literally 'cut tattoo marks').
Teach, *v.* besrû *or* tomsûr.
Tear, *v. trans.* (cause a rent, or tear in two) sûru; (in pieces) surmû.
Tell, *v.* ben.
Temple, *n.* (of head) chomjû.
Ten, *numeral adj.* illyi.

Thatch, *n.* (on a house) tâpô.
Thatching grass, *n.* posh.
Then, *adv.* hâ.
There, *adv.* hâ.
Thief, *n.* detchâna.
Thin, *adj.* (of a human being) poinya; (of an animal) hûl; (of cloth) bochor; (of thread) sânyâ. But 'he has become thin' (said of a human being) is 'krûdna.'
Think, *v.* mû.
Thirst, *n.* hûr. 'I am thirsty,' 'he is thirsty,' etc. = hûr dâ.
Thirteen, illyi lâ ûm.
Thirty, chomûm.
Thorn, *n.* tâ.
Thread, *n.* tân (general term for all kinds).
Thread, *v. trans.* (a needle, beads, etc.) rî-lû.
Threaten, *v.* ben-lûm
Throw, *v.* (a stone, etc.) kû-pâ *or* hur-pâ; (into water) kûlû.
Throw away, *v.* hur-pâ.
Thumb, *n.* lân.
Thunder, dâ-gûm, thunderstorm; *n.* doiltâ.
Tick, *n.* tekhrü; (the white kind) tâkhr.
Tie, *v. trans.* hî; (a boat) rû-tô-pâ.
Tiger, *n.* pât.
Tight, *adj.* '*to be* tight' (of a rope, etc.) is 'puzzin-*daba*.'
Tighten, *v.* pozin.
Tin, *n.* upûm.
Tinder, *n.* (the dried pith of two plants called respectively 'tâmmâ' and 'pâblê') moppô.
Tired, *adj.* nyelin.
Toad, *n.* tûrpoch.
Tobacco, *n.* mürk.
To-day, *adv.* sâlga.
Toe, *n.* (big) lan; (the others) chûnyâ; (toes, generally) litchî.
Toe-nail, *n.* lissin.
To-morrow, *adv.* arlâ.
Tongue, *n.* ailyi.
Too much, malû.
Tooth, *n.* ehi.
Topsy turvy, *adj.* and *adv.* (in confusion) âtchâ aiâ gâba.
Torch, *n.* mâru.
Tortoise, *n.* (Assamese word is used) râkâb 'kâsor'.
Torture, *v.* (to death) mûsh mâ dâ *or* eshâdâ.
Toss, *v.* (of an animal, with its horns) hepâ, *or* kû-pâ-ga hel kûpâ.
Toucan, *n.* (the bird) pagrâ.
Touch, *v. trans.* katti.

Tough, *adj.* âttor.
Towards, *adv. post pos.* dailyâ-ba.
Track, *n.* (footmarks) lèlŭm ; *v.* sûmin ga.
Traitor, *n.* kâmdana.
Transplant, *v.* (seedlings), (amdî) dî.
Tree, *n.* san. Assamese names and their equivalents :
Bor gos = sûrû san.
Bolâ = sanyin.
Gunkorai = tâjâ.
Jutulî = sûr san.
Nâhor = sûa nâhor.
Pipul, Âhânt, Jôrî } = sûda san.
Pôma = bô.
Simal = gia.
Q gos = châmpâ.
Ôriam = môb.
Tremble, *v.* yâ-din.
Trident, *n.* (for fishing) purh.
Trough, *n.* (for feeding pigs) dokâm.
Trunk, *n.* (of elephant) mem.
Trust, *v.* tejji.
Try, *v.* lyit-tâ, (literally, 'wish to do').
Try on, *v.* (clothes), kâ-kâ.
Turn, *v. trans.* (one revolution) pur-kû ; (several revolutions) pur. 'To turn a turtle over on to its back' is 'kâs langk-ba li-kûb.' 'To turn a thing back to front' is 'tôkûb.'—'To turn a thing upside down' is 'kû-lûb ;' *v. intrans.* (slightly to one side, not back) û-kû-ûllâ.
Turtle, *n.* râkob (the small kind) ; (Assamese) 'kâsor' (the large kind).
Tush, *v.* (of boar) ehi (same as tooth).
Tusk, *n.* (of elephant) errû.
Twig, *n.* hatchi.
Twin, *n.* plŭm. 'She has given birth to twins' is 'bû-plŭm sûnma,' (literally, 'born twins together were').
Twist, *v. trans.* he.

U.

Udder, *n.* (animal's) otchâ.
Ugly, *adj.* kû-p-mâ.
Understand, *v.* chen.
Undo, untie, *v.* plâ.
Undress, *v. see* 'Strip.'

Uneven, *adj.* (of ground) pâkâb-pâlâb-ne.
Unripe, *adj.* lellâ.
Upset, *v. trans.* (a boat) kûmlû.
Upside-down, *adj.* kû-lû-pa.
Use, *v. trans.* 'I have never used this' is 'Ngâ sâm bû-kâ-ma-rû' where 'bû-ma' seems to mean 'used' and 'kâ-rû' to mean 'never'.
Uterine, *adj.* There is no distinguishing word.

V.

Vegetable, *n.* â
Vein, *n.* tâdorchop.
Vengeance, *n.* nalû.
Vomit, *v.* blâ.
Vulture, *n.* baggin.

W.

Waist, *n.* hû.
Walk, *v.* grâdam.
Wall, *n.* (the outside walls of a house) chich; (the inside walls) yabdûrra.
Wallet, *n.* sepella; (the kind that a woman generally carries) igin.
Wander, *v.* û-dâm.
Want, *v.* (*a*) *see* Part II—Verbs, Particles, mui, nu, tâ; (*b*) lâk (an impersonal verb, *vide* Part II Verbs, 3 defective); (*c*) kâ (rarely used, except in the sentence 'nâ hog kâ-dna?'=What do you want?)
War, *n.* nyemmâ; nyemmâ ma=to make war.
Warm, *adj.* kromp.
Wash, *v. trans.* (clothes, etc.) nûkhrâ; (face, etc.) mômi.
Wasp, *n.* (the black-bodied Assamese 'kuddû') têi; (the striped yellow and black) têi buirri.
Watch, *v.* dô *or* kâ-lya.
Water, *n.* issh.
Wave, *n.* hûdna.
Wax, *n.* ngokin.
Way, *n.* (road) lâmplâ.
Weak, *adj.* tâmmâ (literally 'strength is not').
Wear, *v. trans.* (clothes, etc.) kâ.
Weave, *v.* chûn.
Web, *n.* âbdâsin.

Weigh, *v. trans.* kri-kâ.
Wet, *adj.* jujâ.
What, *pron.* hog.
Wheel, *n.* paûr.
When, *adv.* hûdilâ.
Whence, *adv.* hoglok.
Where, *adv.* hoglâ.
Which, *pron.* hog.
Whirlpool, *n.* sely (a monosyllable).
Whirlwind, *n.* There is no noun; the verb 'to whirl round' is 'milyâpur.'
Whisper, *v.* chech-ba ben (literally, 'say softly').
Whistle, *v.* kokhrâ.
White, *n.* (of an egg) apin; *adj.* pûllû.
White-ant, *n.* torûb. Queen white-ant is 'rûb ân' (literally 'ant's mother') *or* rûb dân pâb.
Why, *adv.* hogba *or* hogba.....yû ('yû' coming last in the sentence).
Wide, *adj.* (of a river) tût.
Widow, *n.* hûmi.
Widower, *n.* (Assamese 'borola') tûmbo; the Shaiang Miris use the same word 'tûmbo'.
Wife, *n.* nyihi. 'First wife' is 'nyihi hrûchâ'; 'second wife' is 'nyihi hûnyû.'
Wild, *adj.* (not tame) mnâkonî.
Wind, *n.* doily.
Wind, *v. intrans.* (of a road, etc.) pakû pâllâ.
Wing, *n.* âlab.
Wink, *v.* nyi âb (literally, 'eye close').
Winnow, *v. trans.* krûb-krâ.
Winter, *n.* (cold weather) derâ pol.
Wipe, *v. trans.* (with a cloth, etc.) nyekhrâ; (with the hands only) mekhrâ.
Wish, *v.* Desiderative particles 'mui,' 'nu,' 'tâ'.
With, *post pos.* lagha, laghâ *or* lagba. *Vide* under 'Part II—Postpositions' for illustrations of the use of each word.
Withered, *participle* (of crops, Assamese 'pothân howa') omsû.
Woman, *n.* nyemm nyî *or* nyî nyemm.
Wood, *n.* (timber) sûda.
Word, *n.* berû.
Work, *n.* Assamese 'kâm' is used.
Work, *v.* ûm *or* 'kâm' lyi.
Worm; *n.* tûdor.
Worn-out, *adj.* (old, of things) oiyû lakakô.
Wound, *n.* ûn (howsoever obtained).

Wrestle, *v. intrans.* grû-bû-sû.

Wring, *v. trans.* (a wet cloth) hejin.

Wrist, *n.* nyilâ katchi.

Write, *v.* he.

Wrong, *adj.* (*e.g.*, the *wrong* road), ka-tâ-mâ-na.

Yam, *n.* nyînt.

Yawn, *v.* gomsâ.

Year, *n.* anyi. Anyi nyi-gâ=one year.

Yellow, *adj.* nyenna *or* chanyi.

Yes ! a ! *or* m !

Yesterday, *adv.* moil.

Yet, *adv.* (*vide* Part II—Adverbs, for the use of the particle 'tâ').

Yolk, *n.* (of an egg) ram.

Young, *adj.* ĉyâppâ.

PART VI.

A SHORT NOTE ON THE LANGUAGE OF THE WESTERN DAFLAS.

In the Journal of the Asiatic Society of Bengal (Vol. XX) of 1851, on pages 130 to 137 are given a short grammar and a vocabulary of the Dafla language, by Mr. Robinson. The dialect there dealt with differs materially from that dealt with in these pages, and also differs materially from that spoken by those Daflas residing, say, near the Bor Dikrai river, in Darrang district. Possibly, it is the dialect spoken midway between these two extremes, the Bor Dikrai on the west and the Ronga Nadi on the east, *viz.*, at Helem or Behali, in Darrang district, at which places several Daflas have settled in the plains; their dialect I have not been able to study, but from the vocabulary as given I should say that the words were obtained from Daflas who had lived in the plains some time, and had adopted into theirs a good deal of the language of the Assamese, and some of the river Miris, etc. with whom they come into contact in the plains. It is a pity that neither Mr. Robinson, nor Sir G. Campbell in his 'Specimens of the languages of India,' states what dialect of the Dophla language he is dealing with. The Dafla dialects vary more even than those of the river Miris. This outline grammar only professes to deal with the language spoken beyond British territory to the north of North Lakhimpur town, as the writer thinks that this is of the various Dafla dialects the one likely to prove most useful practically, chiefly because it is the most similar to the language spoken by the large tribe known as Anka Miris or Apa Tanangs, with whose wonderful country we are bound in the future to become better acquainted.

However, for comparison's sake, a short list in parallel columns of English, Eastern Dafla (*i.e.*, the language spoken by the Daflas north of North Lakhimpur town) and Western Dafla (*i.e.*, the language spoken by the Daflas near the Bor Dikrai river in Darrang) is here given, along with their corresponding words as given by Mr. Robinson:—

English.	Eastern Dafla.	Mr. Robinson's Dophla.	Western Dafla.
I.	Ngá.	Ngó.	Ngá.
Thou.	Ná.	Nó.	Ná.
He.	Ma.	Má.	Ai.

English.	Eastern Dafla.	Mr. Robinson's Dophla.	Western Dafla.
We.	Ngâlu.	Ngólu.	Mollo.
Ye.	Nâlu.	Nólu.	Nu.
They.	Bullû.	Málu.	Bûndlm.
One.	Akkin.	Áken.	Akkin.
Two.	Anyi.	Áni.	Anyi.
Three.	Om.	Á-âm.	Âm.
Four.	Apl.	Ápli.	Âpi.
Five.	Âng.	Ángo.	Ânnû.
Six.	Âkr.	Ákple.	Âkê.
Seven.	Kannî.	Kánag.	Kannî.
Eight.	Plin.	Plag-nag.	Poinî.
Nine.	Kyâ.	Kâyó.	Kyâ.
Ten.	Illyi.	Ráng.	Ârongson.
Elephant.	Sata.	Háti.	Inrê.
Buffalo.	Mindui.	Mendák.	Mindâk.
Duck.	Pajab.	Háns.	Hâ.
Fish.	Ngoi.	Ngai.	Nê.
Dog.	Îki.	.....	Êkî.
Boat.	Nâ.	Náu.	Holun.
Bamboo.	A.	Uwü.	Aüâ.
Bird.	Püttâ.	Páttá.	Pâttâ.
Fowl.	Porâ.	.....	Porák.
Man.	Nyî.	Bángni.	Benî.
This.	Sî.	Sá.	Sanâ.
That.	Ila.	Áóná.	Ânâ.

Imperative present.

Ask.	Takh-tâ.	Tá-uktó.	Tautû.
Call.	Gâ-tâ.	Gok-tó.	Sorbû.
Look.	Kâ-tâ.	Kó-tó.	Tauborna.
Eat.	Da-tâ.	.....	Datû.
Drink.	Tû-tâ.	.....	Tântû.
Strike.	Ma tâ.	.....	Goktû.
Kill.	Men-tâ.	Min-tó.	Jentitû.

English.	Eastern Dafla.	Mr. Robinson's Dophla.	Western Dafla.
Let go.	Top-pâ-ta.	.....	Nêtòp-tû.
Lift.	Nârûb-tâ.	.....	Lânjantû.
Give (to me).	Kê.	Kê-biktó.	Kêbi-tûkê.
Give (to another).	Ji-tâ.	.....	Bitûâ.
Come here.	Sâ âttâ.	Angkubô.	Sobongtûka.
Go away.	Ûn-kû.	.....	Ûn-kû.
Run.	Yâ-tâ.	Fár-to.	Phânê.

SHILLONG: Printed and published by CUNNINGHAM FRANCIS, Press Superintendent, Assam, at the Secretariat Printing Office: No. 600—300—14-8-1969.